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IRISH 1798 COLLECTION

HISTORY

OF

THE CITY OF DUBLIN.

A

HISTORY

OF

THE CITY OF DUBLIN.

BY

J. T. GILBERT,

HON. SEC. IRISH ARCHÆOLOGICAL AND CELTIC SOCIETY.

VOL. I.

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PREFACE.

THE first account of Dublin given to the public was a brief and meagre notice, containing little more than the names of the streets and public edifices of the city, contributed by Richard Stanihurst to the English Chronicles, printed under the superintendence of Raphaell Holinshed in 1577 and 1586.

Another, but much shorter, notice of the city, written for Camden's "Britannia" by Stanihurst's nephew, Dr. James Ussher, continued for a considerable period the only generally known description of Dublin, and was several times reprinted, almost verbatim, by writers who, down to the early part of the eighteenth century, published works purporting to describe Ireland and its principal towns.

In the reign of Charles II., Robert Ware, son of the learned Sir James Ware, commenced the compilation of a history of Dublin, to which in 1681 he makes the following allusion :

"As for a further description of this Cathedral (of Christ Church), we shall omit it; having reserved the same for a large narrative of the said Cathedral, in a book which is ready for the press, entitled, The Antiquities of the City of Dublin,

which wanteth only the liberality of lovers of antiquities and learning to contribute to the cuts which are intended for the same."

In 1683 Robert Ware issued the following "advertisement, with the approbation of several persons of learning and quality :"

"That whereas the antiquities of the most antient, famous and loyal city of Dublin, importing a full history of the same, as well ecclesiastical as civil, from the first foundation thereof, is intended to be printed in large folio, with a good character, containing above an hundred sheets and near forty copper plates: a fuller account will be had in a specimen which shall be printed for that purpose: It being a work of more than ordinary charge, to furnish the same with sculptures fit to represent the beauty, state and scituation, and many noble persons in several ages relating thereto; it is humbly offered, that, who shall please to subscribe three and twenty shillings shall have one book in quires, which otherwise will not be sold under thirty shillings: and those that subscribe for six shall have seven. William Norman, bookbinder to his Grace the Duke of Ormond, being undertaker thereof, will give receipts for such money as he shall receive."

Robert Ware, being mainly occupied with religious polemics, made but little progress in the projected history, the manuscript of which subsequently came into the possession of Walter Harris, who married his granddaughter.

The numerous errors and inaccuracies of the edition of Sir James Ware's Treatises and Annals, published by Robert Ware, demonstrate the incompetency of the latter to produce any historical work requiring learning or research ; but it is to be regretted that he

did not leave us a description of the city as it stood in his own time.

Harris, who describes Robert Ware's manuscript as "unfinished and very imperfect," appears to have projected the compilation of a history of Dublin in conjunction with another author ; and writing in 1747, he observes:

"The antient and present state of the city of Dublin, ecclesiastical and civil, as also of the county of Dublin, are under the care of two gentlemen, who hope to put the last hand to it before the end of the ensuing year."

Of this undertaking the public heard nothing further until 1766—five years after the death of Harris—whose unfinished and incomplete collections for the history were then published under the following title:

"The History and Antiquities of the City of Dublin, from the earliest accounts: compiled from authentic memoirs, offices of record, manuscript collections, and other unexceptionable vouchers. By the late Walter Harris, Esq.; with an appendix containing an history of the Cathedrals of Christ Church and St. Patrick, the University, the hospitals and other public buildings."

This work consists of 509 largely printed octavo pages, nearly one half of which is composed of a reprint of those portions of Sir James Ware's Annals which relate to Dublin. The notices appended of public buildings, and other important portions of the city, are so meagre, that the account of Christ Church occupies only five pages, while but four pages are allocated to the Cathedral of St. Patrick and eighteen other churches.

In the introduction we are told that Harris "was possessed of many useful and interesting materials, in no hands but his own; particularly the manuscript history of Robert Ware, Esq., son of the celebrated annalist, from which everything, whether of value or curiosity, has," adds the editor, "been culled and transplanted into the following work."

The preface to Harris' volume concludes with the following observations:

"The public are here only to expect what was intended as part of a more extensive design, in which our author [Harris] had engaged himself, with two gentlemen of known abilities in the respective departments which they had undertaken. The whole was to have been entitled, 'The Antient and Present State of the City and County of Dublin, Ecclesiastical as well as Civil, and also the Natural History of the same County.' The civil history and antiquities alone are here presented; and we cannot say to what accident or cause the disappointment of the remainder is to be charged. As to these papers, some judicious friends pronounced them valuable, and it was thereupon determined that they should see the light. We would not be thought to recommend even what is here offered as an unexceptionable production; on the contrary, we are of opinion it never received the author's last hand, and that much more might have been said on so fruitful an occasion; but as that gentleman has furnished the contour, this publication may, nay, probably will, be productive of this happy effect (besides the pleasure afforded to every lover of Irish antiquities) to prove an incitement to some able writer, to set about the completion of a piece on so entertaining and useful a subject."

The only important contribution to the history of Dublin, from the appearance of the work of Harris to the conclusion of the same century, was the meagre account

of the ancient Abbeys of Dublin, included in the "Monasticon Hibernicum" of Mervyn Archdall, who was necessitated to epitomize this portion of his compilation in order to compress the monastic history of the entire of Ireland within the limits of a single volume.

That the want of a history of the city was generally recognised, appears from the following note appended by an anonymous writer to some observations on the Irish Statutes, contributed in 1793 to the "Anthologia Hibernica :"

"The foregoing are extracts from a new history of Dublin, which has long engaged the writer's attention, and which if executed with proper care, cannot fail to be an interesting and very curious work. Very little use is made of Harris, who is full of gross errors and misrepresentations."

No further account of this project is, however, to be found, and the work of Harris continued to be the only History of Dublin extant till the publication, at London, in 1818, of two quarto volumes of 1460 pages, with the following title :

"History of the City of Dublin, from the earliest accounts to the present time; containing its annals, antiquities, ecclesiastical history, and charters; its present extent, public buildings, schools, institutions, &c.: to which are added biographical notices of eminent men, and copious Appendices of its population, revenue, commerce, and literature. By the late J. Warburton, Deputy Keeper of the records in Birmingham Tower; the late Rev. J. Whitelaw, M. R. I. A., Vicar of St. Catherine's; and the Rev. Robert Walsh, M. R. I. A."

Of this work the following account is given in the Preface, written by the Rev. Robert Walsh :

"The History of Dublin was originally undertaken by Mr. Warburton, Keeper of the Records of Birmingham Tower, in the Castle of Dublin, and the Rev. James Whitelaw, Vicar of St. Catherine's. Mr. Warburton furnished for the ancient history such documents as he, from his employment, had access to, and it was proposed, that Mr. Whitelaw should methodize and arrange them, and add an account of modern Dublin. The death of Mr. Warburton consigned to Mr. Whitelaw an unfinished account, which he was proceeding to complete, when his lamented death also consigned it to another person. On inspecting the state of the work, the last editor [Rev. R. Walsh] discovered the arduous task he had undertaken to perform. He found 650 pages of it printed, and materials for about a hundred more; but this did not comprehend half the intended publication, and he had no alternative but to publish the valuable but unfinished fragment of Mr. Whitelaw in the state in which he found it, or to endeavour to fill up the plan he had pointed out, and render the work, as far as his exertion could make it, more worthy the memory of a valued friend, and a more full and satisfactory picture of the capital of Ireland.

"The only History of the city of Dublin hitherto [1818] published was that of Harris. Its antiquities were highly valuable, and were made ample use of by Mr. Warburton; but the modern part was notoriously deficient. It had been a posthumous publication of a work left incomplete by its author, and another hand had added a very brief and imperfect sketch of the then state of a few public institutions. This, with some notice of the metropolis in the statistical histories of the county, and a few remarks of casual travellers, was all the last editor found to guide his enquiry in completing the work. *His principal sources of information, therefore, were not books, but oral authorities.* Those only who have engaged in a similar pursuit can be competent judges of the tedious process of such an undertaking, where a date or a number was some-

times the enquiry of a month, and the apparently trifling value of the information bore no proportion to the time and trouble consumed in acquiring it."

Those volumes, although put forward as the result of original and lengthened research, will, on analysis, be found to consist of inaccurate reprints of various previous publications, including the entire of Harris' History and a very large portion of Archdall's "Monasticon;" while nearly all the notices of the public buildings of the city were copied almost literally from the superficial accounts published in collections of "Views in Dublin," issued towards the close of the last century. Hence, the work does not possess even the merit of giving an accurate account of the city at the period of its publication; and, consequently, readers unacquainted with the manner in which it was compiled have fallen into the error of receiving as descriptive of the town in 1818 passages which originally formed portions of the publication of Harris in 1766, whence they were abstracted, without acknowledgment, by Whitelaw, Warburton, and Walsh, who likewise copied from various un-authentic compilations their meagre biographical notices of eminent natives of Dublin, without making any effort to test their accuracy or correct their errors.

A very large number of the churches and other important public edifices of the city has been totally unnoticed in the bulky publication of Whitelaw, Warburton, and Walsh; while the avowed sources of the information of its last editor being solely oral authority, the majority of the work is consequently re-

plete with inaccuracies and statements unverified by documentary evidence. The only one of the three editors who appears to have been even slightly conversant with documents bearing upon the subject was Mr. Warburton, who contributed brief extracts from various records to which he had access, but which, as printed by him, are replete with errors and ludicrous typographical inaccuracies.

During the first half of the present century the sole reputable publication illustrative of any portion of the history of the city of Dublin was Mr. Mason's elaborate work on the Cathedral of St. Patrick, the research and erudition displayed in which form a striking contrast to the inaccurate compilation of Whitelaw, Warburton, and Walsh.

Although within the last fifteen years various important archæological works have issued from the Irish press, no prospect appeared of any contribution being made to the history of Dublin worthy of comparison with Mr. Cunningham's valuable "Hand-book of London," or the publications of a cognate character upon other European cities.

To call attention to the importance of supplying this generally recognised deficiency, the author of the present volume, after having made considerable researches upon the subject, contributed to a local periodical—with which he was for a short time connected—a series of historic papers entitled *The Streets of Dublin*, the favourable reception of which by the Press, and the large amount of additional information subsequently acquired, from many hitherto unprinted documents, led

to the commencement of a work, the first portion of which — now published — embraces the topographic history of nearly the entire of the ancient city within the walls, with the exception of the Castle, an account of which, embodying the general history of the Metropolis of Ireland, is in preparation.

The production of a topographical history of Dublin, including multifarious minute archæological, biographical, and literary details, involved the examination of all accessible manuscripts and printed documents extant in connexion with the subject; and throughout the present work will be found numerous extracts from records hitherto unpublished, and comparatively unknown.* It may, moreover, be added, that, owing to the inaccuracy, neglect, and meagreness of previous writers, the investigator is, at the present day, in his researches among unpublished and unindexed original documents, obliged to encounter difficulties and obstacles unknown to those who are not conversant with the neglected state of various departments of the historic literature of Ireland.

It is, however, to be hoped, that Government will, ere long, adopt measures for the publication of the ancient unpublished Anglo-Irish public records, num-

* The Author has to acknowledge his obligations to the Rev. J. H. Todd, D.D., S.F.T.C.D.; Rev. B. Dickson, F.T.C.D.; Rev. E. S. Abbott; Rev. J. H. Mason; Rev J. G. Abeltshauser; and Rev. J. H. Monahan, for the facilities afforded him in consulting the various MSS. in their custody. For the communication of several original documents he is indebted to Aquilla Smith, M. D., Hon. Treasurer of the Irish Archæological and Celtic Society; John O'Donovan, LL.D.; J. F. Ferguson, Esq.; Eugene Curry, Esq.; and Robert Lemon, Esq.

bers of which, containing important historic materials, are now mouldering to decay; while the unindexed and unclassified condition of those in better preservation renders their contents almost unavailable to literary investigators. These observations apply more especially to the Statutes and enactments of the early Anglo-Irish Parliaments, upwards of twelve hundred of which still remain unpublished, although the ancient legal institutes of England, Scotland, and Wales, have been long since printed at the public expense. The most valuable illustrations of the history of the English government in Ireland are derivable from those Anglo-Irish Statutes, one of which, enacted A. D. 1479–1480, will be found, printed for the first time, at page 421 of the present volume.

While in other countries the publication of the national records and the labours of previous diligent investigators have facilitated the inquiries of topographical historians, the total absence of such aids in connexion with the subject of the present work imposed upon the author the double task of deciphering and collating ancient documents, and essaying thence to construct a narrative, which it is trusted will be found sufficiently minute in details to satisfy the archæologist, without repelling the general reader by the aridity which too frequently characterizes local histories.

VILLANOVA, BLACK ROCK, DUBLIN,
9th December, 1854.

CONTENTS.

CHAPTER I.

PAGES.

THE CASTLE-STREET.—HOEY'S-COURT.—ST. WERBURGH'S-STREET.—DARBY-SQUARE, ... 1–46

CHAPTER II.

THE FISH-SHAMBLE-STREET.—ST. JOHN'S-LANE.—COPPER-ALLEY.—SAUL'S-COURT, ... 47–97

CHAPTER III.

THE CATHEDRAL OF THE HOLY TRINITY, OR CHRIST CHURCH, . . . 98–132

CHAPTER IV.

THE OLD LAW COURTS.—CHRIST-CHURCH-YARD.—HELL.—CHRIST-CHURCH-LANE.—THE COCK-HILL.—THE WINE-TAVERN-STREET, 133–160

CHAPTER V.

THE SKINNERS'-ROW.—ST. NICHOLAS'-STREET.—KENNEDY'S-COURT, . 161–207

CHAPTER VI.

THE HIGH-STREET.—MAC GILLAMOCHOLMOG'S-STREET.—THE RAM-LANE.—BERTRAM'S-COURT.—ROCHEL-STREET.—THE BACK-LANE, ... 208–249

PAGES.

CHAPTER VII.

The Corn-market.—The City Gaols of Newgate and the Black Dog, ... 250–275

CHAPTER VIII.

St. Audöen's Church.—St. Audöen's Arch.—The Cook-street.—Rosemary-lane, ... 276–318

CHAPTER IX.

The Old Bridge.—The Bridge-street.—Gormond's-gate.—Mullinahac, ... 319–355

CHAPTER X.

The Merchants'-quay.—The Wood-quay.—The Bridge-foot.—Ussher's-quay.—The Bloody Bridge.—Ussher's-island, . 356–400

Appendix, ... 401–428

Authorities, ... 429–437



Map of the City of Dublin as published by John Speed, A.D. 1610.

HISTORY OF THE CITY OF DUBLIN.

CHAPTER I.

THE CASTLE-STREET — HOEY'S-COURT — ST. WERBURGH'S-STREET—DARBY-SQUARE.

IN the majority of the cities in Ireland the most ancient streets are usually to be found in the immediate vicinity of the castle or chief fortress of the town, the protection afforded by which was an object of paramount importance to the burghers, who, until the seventeenth century, were constantly harassed by the incursions of the native clans. Castle-street, the *Vicus Castri* of Anglo-Irish legal records, was nearly coeval with the stronghold from which it received its name. In 1235 a portion of this street was styled *Lormeria*, from being occupied by *Lorimers*, or manufacturers of spurs and other small iron-work; and in some excavations made here in 1787, the labourers discovered a leaden water-tube, bearing an inscription of the thirteenth century. From a Pipe-Roll of Henry III., it appears that the King's Exchange (*Regis Cambium*) was located on the south-west side of Castle-street before 1260. Edward I. in 1281 granted his Exchange in Ireland to Alessandro de Lucca, merchant, to be held in the same form and on conditions similar to those on which the Exchange was kept in London. The Rolls record the appointments of various subsequent keepers of the Exchange in Ireland; and an order is extant, issued by Edward III. in 1338, directing dies to be made

and transmitted to Ireland for the purpose of coining pence, halfpence, and farthings, at the King's Exchange in Dublin.

The entrance into the Castle from the city was on the south side of Castle-street, by a drawbridge placed between two strong round towers, called the "gate-towers." The gateway was furnished with a portcullis, as a second defence in the event of the drawbridge being forced; and two large pieces of ordnance were placed on a platform opposite to the gate. The most eastern of the gate-towers was taken down about 1750 to make a more commodious entrance into the court of the Castle, and the second tower was subsequently removed. On a portion of "Austin's-lane," extending from the southern side of Castle-street to Ship-street, stood the residence of the Ware family, described in 1618 as "all the place, tenement, or house and shop, occupied by Thomas Pinnocke, goldsmith, deceased, and now by James Ware, Esq., with two small gardens annexed, situate within the precinct of the Castle ditch; and extending from the Castle bridge to the city wall west of the said bridge; and from the Castle west and north of the said Castle."

James Ware, descended from the ancient French family of De Warr, or Le Ware, came to Ireland as secretary to Lord Deputy Fitzwilliam in 1588; five years after which he was appointed Clerk of the Common Pleas in the Exchequer, and subsequently obtained a reversionary patent for the office of Auditor-General. His eldest son, James Ware, born in Castle-street in 1594, passed with distinction through the University of Dublin, and continued his studies in his father's house, where he "fell under the notice of Dr. Ussher, then Bishop of Meath, who, discovering in him a great propensity to the study of antiquities, and an inclination of employing himself among old records and manuscripts, encouraged him in that sort of learning in which he so much delighted himself; and from that time there continued a close and intimate friendship between them."

After having examined the documents in the Tower of London and in Sir Robert Cotton's collection, Ware published in Latin his "Lives of the Archbishops of Cashel and Tuam," Dublin: 1626; also an "Account of the Cistercian Monasteries in Ireland," and a "History of the Bishops of Dublin," 1628.

On the death of his father in 1632, Ware, having been knighted by the Lords Justices, was appointed Auditor-General, in which office he displayed great knowledge and judgment. He was considered a "very honest and able officer" by the Lord Deputy Strafford, who consulted him on all occasions, and procured him a seat in the Privy Council. In 1639 Ware was elected to represent the University of Dublin in Parliament; and in the same year he published the first edition of Spenser's "View of the State of Ireland," and the Irish histories of Campion and Hanmer, which he dedicated to Strafford. After the rising of 1641 he distinguished himself as a loyalist; and having been dispatched to Oxford in 1644 with Lord Edward Brabazon and Sir Henry Tichborne, to arrange with Charles I. relative to a treaty with the confederate Irish, he was there presented with the degree of Doctor of Laws; but the vessel in which he and the other Commissioners were returning to Ireland being captured by a Parliament ship, he was imprisoned in the Tower of London for upwards of ten months,—part of which he employed in writing an imaginary voyage to an Utopian island. Having been restored to liberty by an exchange of prisoners, he returned to Dublin, and was appointed, with the Earl of Roscommon and the Lord Lambart, to investigate the proceedings of the Earl of Glamorgan. His conduct throughout this period procured him the intimate personal friendship of the Marquis of Ormond, then Lord Lieutenant, and he was nominated one of the hostages for the full performance of the treaty for the surrender of Dublin to the Parliament, after the completion of which he resided privately in the city

until ordered to depart in 1649 by the Governor, Michael Jones, upon which he retired to France, and there passed his time in the society of Bochart and other learned men.

After a residence of two years abroad, the Parliament granted him a license to return; and in 1654 he published "his masterpiece," entitled, "De Hibernia et Antiquitatibus ejus Disquisitiones," followed in 1656 by his edition of St. Patrick's writings, styled "Sancto Patricio, qui Hibernos ad fidem Christi convertit, adscripta opuscula." After the Restoration he was reinstated as Auditor-General, and obtained other offices of importance through the influence of the Duke of Ormond, who, "being constituted Lord Lieutenant of Ireland, was pleased to distinguish him in a very peculiar manner, by advising with him upon all occasions; and when the gout hindered his attendance at the council table, the Duke would frequently visit him at his own house."

Charles II., in consideration of his services, offered to create him a viscount: Ware, however, declined the honour, as well as an offer of a baronetcy; but at his request the King granted him two blank baronets' patents, which Sir James filled up and presented to two of his friends.

In 1662 he published his "Annals of Ireland during the reign of Henry VIII.," followed in 1664 by a portion of the works of Venerable Bede, and in 1665 by his history of the Irish Bishops, under the title of "De præsulibus Hiberniæ Commentarius; a prima gentis Hibernicæ ad fidem Christianæ conversione, ad nostra usque tempora." He had also amassed considerable materials for other publications, but death arrested him in the midst of his labours on the 1st of December, 1666. "Our author, Sir James Ware," says his biographer, "was of a very charitable disposition, and frequently contributed good sums of money for the relief of the indigent and necessitous, especially to the decayed cavaliers (as they who adhered to the royal cause were then called), whom he often invited to his plentiful table, being noted for hospitality.

He alway forgave the fees of his office to widows, clergymen, and clergymen's children; and was frequently known to lend money, where he had no prospect of repayment, not knowing how to deny any body who asked. There is one remarkable instance of his generosity. A house in Dublin, forfeited by the rebellion, was granted to him; he sent for the widow and children of the forfeiting person, and conveyed it back to them. He had a great love for his native country, and could not bear to see it aspersed by some authors; which put him upon doing it all the justice he could in his writings, by setting matters in the fairest light, yet still with the strictest regard to truth."

Ware always maintained in his house an Irish amanuensis to interpret and transcribe Gaelic documents, and at the period of his death, Duald Mac Firbis, the most learned native historiographer of the time, was resident with him in that capacity.

While in Ware's house in Castle-street, Mac Firbis translated the "Registry of Clonmacnois," and the Annals of Ireland from 1443 to 1468, the latter of which, together with his "History of the Tribes and Customs of Tireragh," has been published by the Irish Archæological Society. Four years after Ware's death, our "antiquities received an irreparable blow" by the murder of Mac Firbis at Dunflin in Sligo.

The manuscripts which Sir James Ware had collected with great trouble and expense were brought to England by Lord Clarendon in the reign of James II., and afterwards sold to the Duke of Chandos, who was vainly solicited by Swift in 1734 to restore them to Ireland. On the Duke's death the documents passed to Dean Milles, who bequeathed them to the British Museum, where they now form the principal portion of the collection known as the "Clarendon Manuscripts."

Sir James Ware was succeeded as Auditor-General by his eldest son, James, whose only daughter, Mary, became

possessed of the family estate, and married Sir John St. Leger, Baron of the Irish Exchequer. Robert, the younger son of Sir James, published several polemic tracts on religious subjects, and in 1683 issued proposals for printing a "History of the City of Dublin," which, however, he did not complete. He died in 1696, and his grand-daughter, Elizabeth, became the wife of Walter Harris, Barrister-at-Law, who, in 1739-1745, published a translation and enlarged edition of the works of Sir James Ware.

On a portion of the site of "Austin's-lane" and Sir James Ware's house, the buildings forming "Hoey's-court" were erected in the seventeenth century, apparently by Sir John Hoey, founder of the family of Hoey of Dunganstown, county of Wicklow. Jonathan Swift was born, on the 30th of November, 1667, at the house of his uncle, Counsellor Godwin Swift, No. 9 in this court, which at that period was inhabited by some of the chief lawyers of Dublin. Robert Marshall, third Sergeant of the Exchequer, who resided here from 1738 to 1741, was the friend of Swift's "Vanessa," who bequeathed her entire property to him and George Berkeley, afterwards Bishop of Cloyne, with a request that they would publish her correspondence with the Dean. This desire was not complied with, and Berkeley was said to have destroyed the original letters, copies of which were, however, preserved by Marshall, though not printed till 1825. The Guild of Glovers and the Corporation of Brewers had their public halls till late in the last century in Hoey's-court, where William Ruxton, Surgeon-General, resided till his death in 1783, and on the north side of which stood Eade's tavern, closed about 1813. At the commencement of the present century the founder of Hoey's-court was represented by Parsons Hoey, who is described as follows by one of his contemporaries:—"Commodore Trunnion was a civilized man, and a beauty (but a fool), compared to Parsons Hoey. He had a moderate hereditary property near Wicklow; had

been a Captain in the Royal Navy; was a bad farmer, a worse sportsman, and a blustering justice of the peace: but great at potation, and what was called, 'in the main a capital fellow.' He was nearly as boisterous as his adopted element: his voice was always as if on the quarter-deck; and the whistle of an old boatswain, who had been decapitated by his side, hung as a memento, by a thong of leather, to his waistcoat button-hole. It was frequently had recourse to, and, whenever he wanted a word, supplied the deficiency. In form the Captain was squat, broad, and coarse:—a large purple nose, with a broad crimson chin to match, were the only features of any consequence in his countenance, except a couple of good-enough blood-shot eyes, screened by most exuberant grizzle eyelashes. His powdered wig had behind it a queue in the form of a handspike, and a couple of rolled-up paste curls, like a pair of carronades, adorned its broadsides; a blue coat, with slash cuffs and plenty of navy buttons, surmounted a scarlet waistcoat, the skirts of which, he said, he would have of their enormous length, because it assured him that the tailor had put all the cloth in it; a black Barcelona adorned his neck; an old round hat, bordered with gold lace, pitched on one side of his head, and turned up also on one side, with a huge cockade stuck into a buttonless loop, gave him a swaggering air. He bore a Shillelagh, the growth of his own estate, in a fist which would cover more ground than the best shoulder of wether mutton in a London market. Yet the Captain had a look of generosity, good nature, benevolence, and hospitality, which his features did their very best to conceal, and which none but a good physiognomist could possibly discover." In "Cole's-alley" the passage from Hoey's-court to Castle-street, was the "Royal Chop-house," a tavern much frequented for billiards about 1768. Daniel Thompson (1714) and Robert Marchbank (1770), printers, resided in "Cole's-alley," which is at present known as the "Castle-steps," the houses on each side of it having been removed,

and the passage extended to Ship-street, after the enactment for the insulation of the Castle.

The author of the "Plot and Progresse of the Irish Rebellion" tells us that "Sir George Radcliffe stormed very much against the church-warden of St. Warbre's parish in Dublin for presenting a Mass-house that was newly erected within four or five houses of the Castle gate, in which Masse was frequently said, and he commanded the presentment to be cast forth of the court, and never could further endure the said church-warden." And in the "Declaration of the Commons assembled in Parliament, concerning the Rise and Progress of the grand Rebellion in Ireland," we find a statement, "That in March, 1639, the Earl of Strafford carryed with him into Ireland Sir Toby Matthews, a notorious, pernicious English jesuited priest (banished at the beginning of this Parliament upon the importunity of both Houses), lodged this priest over against the Castle of Dublin, the house where the Earl did himself reside, and from whence this priest daily rode to publique masse-houses in Dublin, and negotiated the engaging of the Papists of Ireland in the war against Scotland." This Sir Toby Matthew, eldest son of the erudite and witty Archbishop of York of the same name, was early distinguished for his learning, which procured him the intimate friendship of Sir Francis Bacon, whose Essays he translated into Italian. During his travels, Matthew was induced to embrace the Roman Catholic religion by the learned Jesuit, Robert Parsons, and received holy orders in 1614 from Cardinal Bellarmin at Florence. On his return to England he was imprisoned, but through Bacon he obtained his liberty and repaired to the continent, where he became acquainted with the Duke of Buckingham, who procured him permission to return to England, and brought him on the expedition with Prince Charles to Spain, relative to the match with the Infanta. For his services in the latter affair King James received him into favour, and created him a

knight in 1623. He became a general favourite at court from his versatile talents, being distinguished as a politician, a poet, a painter, an author, and a man of gallantry, as evinced by his verses on Lucy, Countess of Carlisle, "she being the goddess that he adored." Matthew, who was highly esteemed by the Earl of Strafford, is described by Sir William Boswell, the King's agent at the Hague in 1640, as "a jesuited priest, of the order of politicians, a most vigilant man of the chief heads, to whom a bed was never so dear that he would rest his head thereon, refreshing his body with sleep in a chair for an hour or two; neither day nor night spared he his machinations, a man principally noxious, and himself the plague of the King and kingdom of England; a most impudent man, who flies to all banquets and feasts, called or not called; never quiet, always in action and perpetual motion, thrusting himself into all conversations of superiors. He urgeth conferences familiarly, that he might fish out the minds of men. Whatever he observeth thence, which may bring any commodity or discommodity to the part of the conspirators, he communicates to the Pope's legat, and the more secret things he himself writes to the Pope, or to Cardinal Barbarino. In sum, he adjoins himself to any man's company, no word can be spoken that he will not lay hold on, and communicate to his party. In the mean time whatever he hath fished out, he reduceth into a catalogue, and every summer carrieth it to the general Consistory of the politician Jesuits, which secretly meet together in Wales, where he is an acceptable guest."

Antony Wood, who gives a somewhat more amiable character of this "pernicious" Jesuit, says: "I shall only tell you that he had all his father's name, and many of his natural parts; was also one of considerable learning, good memory, and sharp wit, mixed with a pleasant affability in behaviour, and a seeming sweetness of mind, though sometimes, according to the company he was in, pragmatical and a little too

forward." Sir Toby died at the Jesuit's house in Ghent in 1655, aged seventy-seven years, having bequeathed to the order eleven thousand scudi, which was expended in purchasing the vineyards of Magliana, and other property in the vicinity of Rome.

Castle-street is also connected with the history of the rising of the Irish in 1641; Sir Felim O'Neil, one of the principal actors in which, deposed, on his examination in 1652, "that about a quarter or half-a-year before the beginning of the rebellion, the plot thereof was discovered to him by the Lord Macguire and Roger Moore; and they two, with Philip O'Reily and himself, had several times in Dublin met and discoursed of the plot. That at some of the meetings Colonel John Barry, Sir James Dillon, Anthony Preston, and Hugh Mac Felim, were present. That there was an oath of secrecy administered to such persons as were made privy to the plot, and that the oath was given to him at his chamber in Nelson's house, Castle-street, by the Lord Macguire and Roger Moore. That at their meetings it was agreed, the several forts should be taken; and to that purpose he was appointed to take Charlemount; the Lord Maguire, Enniskillen; Barry, Preston, Moore, and Plunket, the Castle of Dublin; Sir James Dillon, the fort of Galway; and Sir Morgan Cavenagh and Hugh Mac Felim, the fort of Duncannon."

The usual lodging in Dublin of Conor Maguire, Baron of Enniskillen, attainted and executed in 1644 for having engaged in the same movement, was at "one Nevil's, a chirurgeon, in Castle-street, near the Pillory." The Lords Justices, in their despatch dated Dublin, 25th October, 1641, state that, "Calling to mind a letter we received the week before from Sir William Cole, we gathered that the Lord Macguire was to be an actor in surprising the Castle of Dublin, wherefore we held it necessary to secure him immediately, thereby also to startle and deter the rest, when they found him laid fast. His Lordship, observing what we had done, and the city in arms,

fled from his lodging early before day, it seems disguised; for we had laid a watch about his lodging, so as we think he could not pass without disguising himself, yet he could not get forth of the city, so surely guarded were all the gates. There were found at his lodging hidden some hatchets, with the helves newly cut off close to the hatchets, and many skeans, and some hammers."

Shortly after the commencement of hostilities, the Lords Justices, wanting money to pay the army, issued a proclamation, on the 14th of January, 1642, ordering "all manner of persons of what condition or qualitie soever, dwelling in the city or suburbs of Dublin, as well within the liberties as without, within ten daies next after publication of the said order, doe deliver or cause to be delivered half or more of his, her, or their plate to William Bladen, of Dublin, alderman, and John Pue, one of the sheriffes of the same citty, taking their hand for receipt thereof, to the end use may be made thereof for the present relief of the said officers. And this Board by the said order did give the word and assurance of his Majestie and this State, that as soone as the treasure shall arrive forth of England, due satisfaction shall be made after the rate of five shillings the ounce, for such plate as is true tuch, and the true value of such as is not of such tuch to the owner thereof, together with consideration for forbearance for the same, after the rate of eight pound per cent. per annum." The inhabitants of the county of Dublin were also invited to contribute on the same terms, and it was ordered "that the said William Bladen and John Pue doe meet every day (except the Sabbath day) at the dwelling house of the said William Bladen, scituate in Castle-street, in Dublin, and there continue every forenoon from nine till eleven of the clock, and every afternoon from two till four of the clock, there to receive the said plate, and to give acknowledgments of the receipts thereof, expressing the parties name from whom it comes, and the weight, tuch, and value thereof—and we thinke fit that the said Wil-

liam Bladen and John Pue doe call to their assistance Gilbert Tongues and Peter Vandenhoven (goldsmiths), who with the said William Bladen and John Pue are to view the said plate and the value thereof." The silver thus obtained was "hastily coined into several kind of species of different shapes. One kind has only the weight stampt on them, as nineteen penny-weight eight grains—nine penny-weight eight grains—three penny-weight twenty grains — one penny-weight six grains. Another sort, instead of the weight, has only the value, V. for five shillings." William Bladen was Lord Mayor of Dublin in 1647, and held the office of state printer under the Commonwealth. In noticing the low condition to which the press was reduced at that period, the Rev. Dr. Leland tells us that "an order was sent to Ireland, conceived in the full spirit of arbitrary power:—'That the printer (for there was but one) in Dublin should not suffer his press to be made use of, without first bringing the copy to be printed to the clerk of the Council; who, upon receiving it, if he found anything tending to the prejudice of the Commonwealth, or the public peace and welfare, should acquaint the Council with the same, for their pleasures to be known therein.'"

At the meeting in July, 1661, of the first Parliament in Ireland after the Restoration, the House of Lords ordered that "all the Bibles that had been printed by the late Usurper's Printer, calling himself Printer to his Highness the Lord Protector, should have the title-page where those words are printed torn from them; and that no sale be made within this kingdom of any Bible with the said title-page; but that new title-pages be printed by Mr. John Crooke, his Majesty's Bookseller, whereof all booksellers are to take notice."

The printer of Castle-street was the ancestor of Colonel Martin Bladen, appointed Comptroller of the Mint in 1714, three years after which he declined the office Envoy Extraordinary to the court of Spain. He published a translation of Cæsar's "Commentaries" in 1750, and was also author of two

dramatic pieces. Pope, who describes him as a gamester, notes that he lived in the utmost magnificence at Paris, and kept open table, frequented by persons of the first quality of England, and even by princes of the blood of France. Colonel Bladen was uncle to William Collins, author of the "Ode on the Passions," and Edward Lord Hawke. Martin Bladen, says Warton, "was uncle to my dear and lamented friend Mr. William Collins the poet, to whom he left an estate, which he did not get possession of till his faculties were deranged and he could not enjoy it. I remember Collins told me that Bladen had given to Voltaire all that account of Camoëns inserted in his Essay on the Epic Poets of all nations, and that Voltaire seemed before entirely ignorant of the name and character of Camoëns."

Among the various booksellers and printers who resided in Castle-street were, John North (1659); Samuel Dancer at the sign of the "Horse-shoe" (1663); John Leach (1666); Joseph Wilde (1670); M. Crooke (1671); Samuel Helsham, at the "College Arms," next door to the "Bear and Ragged Staffe" (1685); Joseph Howes (1686); Patrick Campbell (1695); William Dowdall, next door to the sign of "London" (1704). At the "Stationers' Arms," in Castle-street, in the reign of James II., was the shop of Eliphal Dobson, the most wealthy Dublin bookseller and publisher of his day. He was attainted in the Parliament of 1689, and returned to his former habitation after the evacuation of Dublin by the Jacobites. "Eliphal Dobson's wooden leg," says Dunton, "startled me with the creaking of it; for I took it for the *crepitus ossium*, which I have heard some of our physicians speak of. Mr. Dobson is a great Dissenter, but his pretence to religion does not make him a jot precise. He values no man for his starched looks or supercilious gravity, or for being a Churchman, Presbyterian, Independent, &c., provided he is sound in the main points wherein all good men are agreed." Dobson was succeeded by his son and namesake; and in 1737

we find Stearne Brock, bookseller, at the "Stationers' Arms," Castle-street. Of the other publishers in this locality may be mentioned John Henly (1713); H. Howard (1714); Thomas Benson, at "Shakespeare's Head" (1728); Laurence Flynn (1766); Henry Saunders, at the "Salmon" (1764); William Sleater (1768); and John Hillary, of 54, Castle-street, who published "Pue's Occurrences" after purchasing that newspaper in 1776.

On the northern side of Castle-street stood "Coryngham's Inns," so styled from having been occupied in the reign of Henry VI. by John Coryngham. A passage, extending from the same side of the street to that part of Fishamble-street where the Theatre now stands, is described in a deed of 1397 as "vetus venella quæ ducit de vico castri usque ad vicum piscariorum;" and in a lease of 1471 we find it styled "Le Cow Lane." This lane was set by the city to John Weston in 1598, and many houses were erected upon it, and "almost as many contests had for the property of the ground in the courts of law." Sir Daniel Bellingham, first Lord Mayor of Dublin, held his mayoralty, in the year 1665, in a "large elegant structure," erected by himself across the ancient entrance to "Cow-lane," at the corner of Fishamble-street and Castle-street. Bellingham was re-elected Lord Mayor for 1666, but declined the office, and obtained a letter from the Duke of Ormond to the Corporation, stating that it would be a great hindrance to his Majesty's service if he should be continued Lord Mayor for another year, as he was Deputy Receiver in the Exchequer to Arthur, Earl of Anglesey, Vice-Treasurer. Bellingham's house in Castle-street was occupied in the middle of the last century by Thomas Bond, an eccentric tobacconist; and subsequently by another person named Molony, engaged in the same business. "I was directed," says an English traveller in 1791, "by the facetious Dr. O'Leary, to a Mr. Molony, a tobacconist in Castle-street, for a remarkable kind of rapee, of which I am very fond. Mr. Molony

happened to be in the shop. I had some conversation with him, and found him exceedingly well informed. Opposite to his door I observed an old wooden house, which, he assured me, had been constructed in Holland more than a century ago. It is constructed in such a manner as to be taken down and put up at pleasure." This house, which stood at the corner of Werburgh's-street, was the last of the old cage-work buildings of Dublin; it was taken down in 1813, and an engraving of it will be found in the "Dublin Penny Journal."

Sir Daniel Bellingham bequeathed certain lands near Finglas, value about £50 per annum, for the relief of poor debtors confined in the city and Four Courts Marshalseas. Two of the Trustees, Tisdal, Clerk of the Crown, and Richard Geering, one of the Six Clerks in Chancery, obtained possession of these lands, and evaded the purposes of the testator. About the middle of the last century the fraud was discovered by Dean Bruce of Charleville, county of Cork, who made an attempt to recover the property, then enormously increased in value. An offer was made by Geering's representative to allocate to the original purpose an annual sum of fifty pounds, on condition that legal proceedings should be suspended, and a general release given for the profits and issues of the lands to that period. This proposal was rejected, and no specific information is extant relative to the final adjustment of the affair.

Thomas Dogget, one of the most celebrated actors of his day, and author of a comedy, published in 1696, styled "The Country Wake," was born in Castle-street. The name of Dogoit or Doget is to be found in the Anglo-Irish Annals of the thirteenth century; and Gilbertus Doget is mentioned in connexion with Dublin in an unpublished Pipe-Roll of the year 1261. Dogget's first appearance was made on the Dublin stage, and he subsequently, in conjunction with his townsman Robert Wilks, and Colley Cibber, became joint manager of Drury-lane Theatre; his share in which, although estimated at £1000 per annum, was sur-

rendered by him in 1712, owing to a disagreement with his partners. Some of Congreve's plays were said to have owed much of their success to the admirable manner in which Dogget performed the parts which had been expressly written for him. The intimacy which existed between the actor and the poet probably originated while the latter was a student in the University of Dublin, and engaged in writing "The Old Bachelor," that wonderful "first-play" which excited the admiration of the veteran Dryden. Colley Cibber made Dogget's performance of certain parts the subject of long study, and considered himself to have attained perfection in his profession, when he was able successfully to imitate the Dublin actor.

Dogget, who died in 1721, is described as a "little, lively, spract man;" in politics he was a staunch Whig, and to commemorate the Hanoverian accession, he bequeathed a sum of money to purchase a coat and silver badge, to be rowed for on the Thames on the first of August annually, by six young watermen whose apprenticeship expired in the previous year. The Garrick Club of London possesses an original portrait of Dogget, which, we believe, has never been engraved. The coat and badge are still regularly contended for on the Thames; but, like another Irishman, Sir Hans Sloane, founder of the British Museum, Dogget, while munificent to strangers, left nothing to perpetuate his memory in his native country.

Copper tokens were issued in the seventeenth century by the following residents of Castle-street:—John Bush (1656), Anthony Derrey (1657), Henry Rugge, apothecary, Jespar Roads, Richard Martin, Robert Batrip, and Robert Freeman; and this street was the temporary residence of a Spanish nobleman in 1684, noticed as follows in a letter from William Molyneux to his brother at Leyden in October of that year:

"Last week arrived here a Spanish Don, the Duke de Voxar, a man of great estate (£80,000 per annum), relation,

and figure in Spain. He is a young man about twenty-five or twenty-six, lately married to the daughter of the Duke de Medina Celli. He is now on his travels, and has passed through England hither—I believe the first that ever was here on that errand—and intends for Scotland, and go for the north countries. He is here received most splendidly by our court. The guards attend him upon his going out and coming into town; and he has sentinels at his lodgings in Castle-street. At the College he was entertained with a speech, and wherever he goes he is very liberal."

In Castle-street stood the bank of Benjamin Burton, a zealous Whig, who was attainted by the Jacobites in 1689, appointed Lord Mayor of Dublin in 1706, and four times elected to represent the city in Parliament. In 1712–13 a newspaper, entitled "The Anti-Tory Monitor," was published under Burton's auspices, to support himself and his fellow-parliamentary candidate—the Recorder of Dublin—in their opposition to the election of the proposed Tory members, Sir William Fownes and Martin Tucker.

Burton's extensive monetary transactions, and the various estates which he purchased, procured him the reputation of unbounded wealth; and the expression, "as safe as Ben Burton," was universally used in the city as synonymous with solvency. On the death of Burton's partner, Harrison, in 1725, the liabilities of the bank, beyond its assets, were found to be upwards of £65,000,—a large sum in those days. After Harrison's death, the survivor took into partnership his own son, Samuel Burton, and Daniel Falkiner, securing the latter against the liabilities referred to. Alderman Burton died in 1728, and the bank continued business to June, 1733, when it stopped payment, heavily indebted to the public: the Legislature interfered, and passed an Act in the same year, vesting all the real and personal estates of the bankers in trustees. Of the four Acts of Parliament passed relative to Burton's bank, the last dates in 1757,—twenty-four years after the

stoppage,—the creditors had then received fifteen shillings in the pound, and the payment of the entire principal was anticipated. One of Alderman Burton's daughters became Viscountess Netterville in 1731; and by intermarriage of another branch of the family of Burton with that of Conyngham, the title and estates of the latter devolved to the Burtons, from whom the present Marquis of Conyngham is thus descended.

In Castle-street, in the reign of Charles II., stood the Feather Tavern, to which we find the following allusion in "Hic et Ubique, or the Humours of Dublin," 1663:—

"*Phantastick.* Enough, enough, Sir, let's go to the tavern. The knowledge that this gentlemen has of the city, will inform us where's the best wine. Come, old Sir John, you'll favour us with your company.

"*Thrivewell.* What tavern d'ye pitch on? the London Tavern?

"*Bankrupt.* No, no, we have had too much to do with London taverns already.

"*Thrivewell.* Why, then, the Feathers."

Of the other taverns and coffee-houses formerly situated in Castle-street, the following may be mentioned: the "Castle Tavern" (1680), the "Garter Tavern" (1696), the vestiges of which are still preserved in "Garter-court," on the south of the street: the "Duke's Head," kept in the reign of William and Mary by the widow Lisle; "Tom's Coffee-house, at the Castle gate, on the right-hand side turning into the Castle," demolished in 1710 by the Commissioners appointed for enlarging and widening the streets leading from Cork-hill to the Castle; the "Thatched House Tavern" (1728); the "Drapier's Head;" the "Harry of Monmouth" (1735), where the Hanover Club dined on their anniversaries; the "Plume of Feathers Tavern" (1753), in which the Earl of Kildare and his constituents used to hold their political dinners; "Catlin's" (1754), frequented by gentlemen from

the north of Ireland; "Carteret's Head" (1750), which remained till lately on the north side of the street, and was entered by a long narrow passage close to the present Hibernian Bank; this tavern, much frequented in the last century, now forms a portion of the premises of Mr. Andrews. The "Rose Tavern," one of the most noted in Dublin, stood on the north side of Castle-street, nearly opposite to the present "Castle steps." This establishment continued in fashion from the first part of the eighteenth century to about thirty years before the Union. Mrs. Pilkington tells us that a club of lawyers used to meet here, to which Swift alludes as follows in his verses, written in 1731, on his own death:—

> "Suppose me dead; and then suppose
> A club assembled at the *Rose;*
> Where, from discourse of this and that,
> I grow the subject of their chat."

At the Rose Tavern, the "Boyne," "Cumberland," and other political clubs (1740–50) held their anniversary dinners. "The Ancient and most Benevolent Order of the Friendly Brothers of St. Patrick," which still exists, used to meet here on the 17th of July, annually, to elect their President; a general grand Knot of the Order assembled on the 17th of March, the "Prefects" met at 9, and the "Regulars" at 10 A. M., to transact business, according to their constitution; after which they attended his "Benevolence," the President, to Patrick's Church, whence, after having heard a sermon preached for the occasion, they returned and dined at the "Rose" at 4 P. M. The members of the Order wore gold medals, suspended from a green ribbon, bearing on one side a group of hearts with a celestial crown, encompassed with a knotted cord, and two dolphins with a label from their mouths, with the motto, "Quis separabit?" on the obverse was a cross with a heart fixed in the centre, surmounted by a crown, with the words "Fidelis et constans." This Society frequently discharged the debts of poor prisoners, and in 1762 its branch

in Tipperary offered a reward of £100 for discovery of any of the agrarian conspiracies in Munster, and £50 for the apprehension of persons enlisting recruits for foreign service. At their expense a brass statue was erected to General Blakeney, Governor of Minorca, in 1756. This statue was cast, expressly for the Order, by J. Van Nost of Dublin, and first exposed to public view on the Mall, in Sackville-street, on St. Patrick's day, 1759. The Grand Master's Lodge of Freemasons met regularly (1763) to dine at the "Rose Tavern" on the first Wednesday of each month, and the house continued to be frequented by guilds and other public bodies until its final closure.

At the house of his brother, a bookseller in Castle-street, George Farquhar, the celebrated Irish dramatist, resided during his visit to Dublin in 1704, when he failed signally in performing Sir Harry Wildair in his own comedy of the "Constant Couple," which had a run of fifty-three nights on its first production in 1700.

On a portion of the city wall, on the south side of Castle-street, stands the Bank of Messieurs La Touche, a family which was originally settled near Blois, where it was distinguished by ennoblement and peculiar privileges. Their present name is derived from La Touche, one of their ancient estates in the mother country. David Digges La Touche, the first of the family who came to Ireland, was an officer in Calimotte's regiment of French refugees in the service of William III., during the Irish wars of the Revolution, after the conclusion of which he entered into trade, and became a banker in Dublin.

During the dispute relative to the power of the English Cabinet to impose Wood's halfpence on the people of Ireland, one of the La Touche family, in conjunction with another French refugee, rendered himself peculiarly obnoxious to the popular party, by dissenting from the verdict of the Grand Jury of Dublin when it ignored the bills presented by Go-

vernment against the printer of the "Drapier's Letters." This transaction was made the subject of a ballad, in which the following verses occur:—

"Poor Monsieur his conscience preserved for a year,
Yet in one hour he lost it, 'tis known far and near;
To whom did he lose it?—a judge or a peer?
Which nobody can deny.

This very same conscience was sold in a closet,
Not for a baked loaf, or a loaf in a losset,
But a sweet sugar-plum, which you put in a posset,
Which nobody can deny.

But Philpot, and Corker, and Burrus, and Hayze,
And Rayner, and Nicholson, challenge our praise,
With six other worthies as glorious as these,
Which nobody can deny.

There's Donevan, Hart, and Archer, and Blood,
And Gibson, and Gerard, all true men and good,
All lovers of Ireland, and haters of Wood,
Which nobody can deny.

But the slaves that would sell us shall hear on't in time;
Their names shall be branded in prose and in rhyme;
We'll paint 'em in colours as black as their crime,
Which nobody can deny.

But Porter and copper La Touche we'll excuse—
The commands of your betters you dare not refuse;
Obey was the word when you wore wooden shoes,
Which nobody can deny."

The original firm was La Touche and Kane; the present edifice in Castle-street was built by David La Touche, Junior, and the Bank removed to it in 1735 from another locality in the same street. Of Alderman Nathaniel Kane, who was elected Lord Mayor of Dublin in 1734, a portrait is extant, engraved by Brooks from the original painting by Slaughter. Kane was denounced by Lucas for peculation of the city revenues, and published several tracts in vindication of his cha-

racter. Latocnaye has left us the following notice of David Digges La Touche, who died suddenly in 1745, while on his knees attending divine service in the Castle Chapel :—"Ce David était venu de France, lors de la révocation de l' édit de Nantes et par une continuelle industrie de plus de quarante ans avait acquis une fortune tres considérable : quoique Banquier, c' etait un homme humain et charitable : on rapporte, que sur ses vieux jours, il ne sortait jamais sans avoir ses poches pleines de shillings, qu' il donnait aux pauvres ; comme on lui represéntait, que s' il donnait à tous ceux qui lui demandaraient, il ferait la charité à bien des mauvais sujets : 'Oui,' répondit il, 'mais si mon shilling tombe à propos une fois dans dix c' est assez.'"

David Digges La Touche left two sons, David and James Digges La Touche. The former, distinguished for his benevolence and philanthropy, was buried in Delgany Church, under a magnificent monument executed by Noah Hickey, an Irish sculptor. A silver medal, struck in commemoration of him, is also extant, bearing his portrait, inscribed "David Digges La Touche, Esq., Belview;" the obverse presents figures of Justice, Wisdom, and Plenty, with the legend, "Qui bene parta melius dispensavit. Nat. 1704; ob. 1785." Belview, county of Wicklow, above alluded to, was the seat of David Digges La Touche, who, having purchased it from Dean Corbet in 1753, changed its old name of Ballydonough into Bellevue, and erected the mansion-house, upon which he and his son expended thirty thousand pounds. When Charles Lucas commenced his crusade against the Board of Aldermen, he found an active colleague in James Digges La Touche, who aided him both by his writings and personal exertions. They, however, became opposed to each other in consequence of both desiring to fill the vacancy which occurred in the representation of Dublin in 1745. After the parliamentary condemnation of Lucas, La Touche was elected member for the city in opposition to the Court candidate; the Government, incensed

at the success of the popular member, interfered, and illegally deprived him of his seat, on the sole ground of his former connexion with Lucas.

La Touche published a collection of documents relative to his transactions with the city, under the title of "Papers concerning the late disputes between the Commons and Aldermen of Dublin," 8vo, 1746; the most valuable portion of this publication, consisting of extracts from the municipal records, was claimed by Lucas, who also charged his opponent with having endeavoured, for personal emolument, to injure certain branches of the trade of Ireland. James Digges La Touche also published "Collections of Cases, Memorials, Addresses, and Proceedings in Parliament, relating to Insolvent Debtors, Customs and Excises, Admiralty Courts, and the valuable liberties of Citizens; to which are added Observations on the Embargo in Ireland." 8vo, London: 1757.

During the panic occasioned by the stoppage of the Dublin bankers in 1760, the Committee appointed by the House of Commons on the petition of the several merchants and traders of Dublin, relative to the low state of public and private credit, passed resolutions that, in their opinion, the banks of Gleadowe and Company, David La Touche and Sons, and Finlay and Company, had respectively funds much more than sufficient for any demands which the public might have against them; and that it would be expedient at that critical and distrustful season, and contribute much to re-establish credit and quiet the minds of the people, if Parliament should engage to make up to the creditors of those three banks any deficiency in their effects to answer such demands as might be made upon them respectively, on or before the 1st day of May, 1762, to the amount of any sums, not exceeding £50,000, for each bank.

In 1767 John La Touche unsuccessfully contested the representation of Dublin with the Marquis of Kildare. The partisans of the latter did not hesitate to stigmatize La Touche

as a foreign intruder; and at their political banquets in the "Weaver's Arms," Francis-street, the principal toasts were —"May the city of Dublin never be represented by a banker;" and "May the influence of stamp paper never be able to return a representative for this city." La Touche's friends, at their meetings in the "Phœnix" in Werburgh-street, drank with equal fervour—"A speedy return and success in the election" to their candidate; "May the city of Dublin never become a borough, obedient to the will of one man, however distinguished by birth and station;" and "May the citizens of Dublin, regardless of title and station, have discernment and virtue enough to chose a proper representative from among themselves."

In 1778 the Marquis of Buckingham, then Lord Lieutenant, finding that the Irish Exchequer was completely exhausted in consequence of the oppressive restrictions imposed upon native industry to maintain English monopolies, was obliged to apply to Messieurs La Touche for a loan of twenty thousand pounds, which they immediately advanced, and thus "not only upheld the shattered credit of Government, but prevented the dissolution of the State." This sum affording but a temporary accommodation, the Irish Government solicited a second loan of a similar amount from the La Touches, who declined to make any further advance on such security: a proposed encampment of troops had consequently to be given up, and other important public business was delayed for want of funds.

David La Touche's daughter, Elizabeth, one of the greatest beauties of her time, was married in 1781 to Robert, Earl of Lanesborough; her portrait was engraved by Bartolozzi from a painting by Horace Hone; and a play-bill is extant of a performance of "Comus," in 1776, at Marly, the seat of her father, on which occasion she spoke an original epilogue written for her by Henry Grattan, which is the only specimen extant of the poetical compositions of that great orator.

The Bill for the relief of the Roman Catholics of Ireland, presented to the House of Commons in 1792, was rejected, without entering on its merits, on the motion of the Right Hon. David La Touche: although policy obliged the Legislature to sanction it after the conclusion of a few months.

On the foundation of the Bank of Ireland in 1783, David La Touche, Junior, was chosen its first Governor; and of the five of this family who sat in the Irish Parliament at the period of the Union, but one voted in favour of that measure.

The present establishment of Messieurs La Touche in Castle-street still maintains its pristine position, and can boast of being the oldest bank in Ireland. The house which now forms the eastern wing of this building next to the Castle, was originally the establishment of George Lamprey, a noted cutler, and was added to the premises of Messieurs La Touche about forty years ago. The range of houses extending from the Bank to the corner of Cole's-alley, now known as the Castle Steps, was removed about the year 1805 in order to insulate the Castle.

The Law or Plea Office of the Exchequer, held in Castle-street in the last century, is noticed as follows in 1732: "The Pleas-Office of the Court of Exchequer is in Castle-street, where the breadth of the street makes the situation, in one respect, less inconvenient; but houses join the office on both sides, and one side there are some of cage-work near it; on which accounts the Lords' Committees think it too much exposed to accidents from fire. In this office, and those of the King's Bench and Common Pleas, are the titles of almost all the judgment creditors. The Lords' Committees beg to observe, that judgments, being one of the common securities of this kingdom, the destruction of the records of any one of these offices would leave a multitude of creditors at the mercy of their debtors." This office was, however, continued in Castle-street till 1770, and Masonic Lodges met about the same period at the "Hen and Chickens" in this

street, on every second Monday and Friday. The "Irish Woollen Warehouse," established for the promotion of that manufacture, and placed by Parliament under the management of the Dublin Society, was opened in Castle-street in 1773. In this street, also, were located the Halls of the Corporations of Joiners and Coopers, or "Guild of St. Patrick."

The Bank of James Swift and Company was held in Castle-street, in two houses opposite the Castle gate, from 1741 to 1746, in which year that firm appears to have been succeeded by Thomas Gleadowe and Company, whose successor, William Gleadowe of Killester, having married Charlotte, daughter and heiress of Charles Newcomen of Carrickglas, in the county of Longford, was created a baronet in 1781, and assumed the arms and surname of Newcomen. His brother, George Gleadowe, was captain of the Loyal Irish or Green Regiment of Foot, and aide-de-camp to Dalling, Governor of Jamaica, in which island he died in 1780. Sir William Gleadowe Newcomen's bank was held at 19, Mary's-abbey, from 1777 to 1781; in the latter year it was removed back to Castle-street, to the new edifice constructed by Thomas Ivory, an eminent native architect. "The plan," says a critic of the last century, "considering the great restraint and irregularity of the ground, is well contrived; and if the excess of ornament had been spared, the fronts would have been more perfect." This banker acquired an unenviable notoriety by his conduct, as member for Longford in the Irish Parliament, with reference to the Union, which he "declared he supported, as he was not instructed to the contrary by his constituents. This avowal surprised many, as it was known that the county was nearly unanimous against the measure, and that he was well acquainted with the fact. However, he voted for Lord Castlereagh, and he asserted that conviction alone was his guide; his veracity was doubted, and in a few months some of his bribes were published. His wife was also created a peeress." From an official document in the Rolls Office, it appears that

Newcomen acquired twenty thousand pounds by supporting the Union. In July, 1800, Lady Newcomen was raised to the Irish peerage by the title of Baroness Newcomen of Mosstown, county of Longford, the residence of her paternal ancestors; and in 1803 she was advanced to the dignity of Viscountess Newcomen. She was succeeded by her son, Sir Thomas Newcomen, Bart., Viscount Newcomen, on whose death in 1825 the title became extinct. Newcomen's house in Castle-street is at present occupied by the Hibernian Joint Stock Banking Company, but its appearance has been somewhat changed by the door on its eastern front having been converted into a window.

On the southern side of Castle-street stood "Silver-court," in the second house of which, next door to the sign of the "Golden Hammer and Heart," the "Dublin Intelligence" was published in 1728; as also another newspaper with the following title: "R. Dickson. The Silver-court Gazette, containing an impartial account of the most material news, foreign and domestick. Printed by Richard Dickson, in Silver-court in Castle-street, opposite to the Rose Tavern."

Many of the early publications of George Faulkner were printed in "Pembroke-court," on the north side of Castle-street, where also a Masonic Lodge used to meet in 1735 at the "Two Blue Posts," on every second Wednesday; and in 1751 at the "Ring of Bells," on every second Thursday. Before the opening of Parliament-street, "Pembroke-court" was a much frequented thoroughfare.

Werburgh-street received its name from a church which appears to have been erected there shortly after the Anglo-Norman settlement, and dedicated to St. Werburgh, patron of Chester, to which her shrine, which now forms the Bishop's throne in that town, was brought in the year 875. In more ancient times there stood in this locality a church dedicated to St. Martin, who was highly venerated by the Irish as uncle of St. Patrick, on whom he had conferred the tonsure.

Lorcan Ua Tuathal, Archbishop of Dublin in the twelfth century, is recorded to have miraculously restored to life his friend and companion, Galluüedius, a priest of St. Martin's church, which edifice appears to have gradually fallen to decay until its remains were scarcely distinguishable in the early part of the sixteenth century; and a passage named Saint-Martin's-lane, in its immediate vicinity, has been also obliterated.

St. Werburgh's is mentioned among the parochial churches of Dublin in a Papal letter of the year 1179, and its cure has been always filled by the Chancellor of St. Patrick's Cathedral since the archiepiscopate of Henri de Loundres. On the night of St. Colum's festival in the year 1311, a great part of the city of Dublin was accidentally burned down, together with St. Werburgh's Church, which originally had two chapels annexed,—one called "Our Ladie's Chapel," and the other named that of St. Martin, from the old church.

Nicholas Suttown, clerk, by his will in 1478 bequeathed to St. Werburgh's Church the cost of making and painting a crucifix ("valor facturæ et picturæ crucifixi"); and a Memorandum Roll of the nineteenth year of Edward IV. (1479) registers an Act of Parliament in French, reciting that Walter Baldwin and William Cornell had granted a messuage called Coryngham's Inns, in St. Werburgh's parish, to Patrick Burnell and Patrick Grote, proctors of St. Werburgh's Church, to furnish a priest to chant in the chapel of St. Martin, in St. Werburgh's Church, for all Christian souls. Another messuage in the same parish, in occupation of John Duff, was granted for support of this priest; license was also given to purchase lands to the amount of ten pounds, the cost of repairing houses in Dublin being considerable, or, in the words of the original record, "par cause les reparacions deins mesz' dans la dite cite sunt si chargeuz et si custuz." The old parish of St. Martin is occasionally alluded to in official documents down to the sixteenth century; and in a valuation made in the thirty-eighth year of King Henry VIII. the

tithes and oblations of the rectory or chapel of St. Werburgh are stated to be of no value beyond the alterages assigned to the curate and repair of the chancel.

Nicholas Walsh, minister of St. Werbugh's from 1571 to 1577, and subsequently Bishop of Ossory, was the first who introduced Irish types into Ireland; Queen Elizabeth, at her own expense, having provided a printing-press and a fount of Irish letters, "in hope that God in his mercy would raise up some to translate the New Testament into their mother tongue." In 1607, James Ussher, afterwards Primate of Ireland, a divine and scholar of European reputation, was appointed to this church. His successor here was William Chappel, who had been John Milton's tutor at Cambridge, and who, according to Symmonds, was the reputed author of the celebrated "Whole Duty of Man:" he was afterwards Provost of Trinity College, Dublin, and Bishop of Cork and Ross. The Roman Catholic Bishop of Down and Connor, who died in 1628, during his imprisonment in the Castle on a charge of conspiring with foreign powers against the Government, was buried in this churchyard at four in the morning.

The church is described, in 1630, as "in good repair and decency," worth sixty pounds per annum, there being two hundred and thirty-nine householders in the parish, all Protestants, with the exception of twenty-eight Roman Catholics. "St. Warburr's," says a writer in 1635, "is a kind of cathedral: herein preacheth judicious Dr. Hoile about ten in the morning and three in the afternoon; a most zealous preacher, and general scholar in all manner of learning, a mere cynic." Dr. Hoyle, the friend of Ussher, and the "tutor and chamber fellow" of Sir James Ware, was elected Professor of Divinity in, and Fellow of, Trinity College, Dublin; he sat in the Assembly of Divines, witnessed against Laud, and in 1648 was appointed Master of University College, Oxford.

Henry Dodwell, whose immense erudition has been eulogized by Gibbon, was baptized on the 4th of November, 1641,

in St. Werburgh's Church, which in the seventeenth century was the burial-place of many important Anglo-Irish families. Sir James Ware was interred, in 1666, in his family vault in this church, without either stone or monumental inscription; "but," says his biographer, "he had taken care in his lifetime to erect a monument for himself by his labours, more lasting than any mouldering materials."

A meeting of the natives of Chester resident in Dublin was held in St. Werburgh's Church in 1671, as appears from "A Sermon preach't before the Right Honourable the Lord Mayor of the city of Dublin, and the rest of the society of the city, and county palatine of Chester, and of the county palatine of Cheshire, at a publick meeting of the natives both of that city and county, in the parish church of St. Warburgh's, the 23 of November, 1671, by Samuel Hinde, D.D., one of his Majestie's chaplains."

This sermon is dedicated by the preacher to "The Right Honourable, John Totty, Lord Mayor of Dublin, and the rest of his worthy friends and countreymen of that ancient city, the city and county palatine of Chester, and of that famous country, and county palatine of Cheshire." The author styles Sir John Totty and himself both natives of Cheshire, and says that the sermon was preached at the "first and last publick convention in the parish church of St. Warburgh's, in Dublin;" and a note appended states that, "The stewards for the managing of this our Cheshire meeting were Will Billington, Mr. Henry Ashton."

Edward Wetenhall, who had been Thomas Southern's tutor in Trinity College, was curate of St. Werburgh's in 1672. He was subsequently appointed Bishop of Kilmore, and distinguished himself as a controversial writer. Wetenhall was author of the well-known Greek and Latin Grammars, which have gone through innumerable editions, and are still in use.

Dr. Faithful Tate, father of the Poet Laureat, was con-

nected with St. Werburgh's Church in the reign of Charles II.; and William King, subsequently Archbishop of Dublin, was minister here from 1679 to 1688. In King James' time, Pierce Butler, Viscount Galmoy, a distinguished soldier, was, "for some insolent or ill actions committed by him in these days in the parish church of St. Werburgh's, Dublin, ordered to do penance in the said church, but it was remitted for some certain mulct to be given for the use of the poor of that parish." "This," says a contemporary, "I saw publickly performed at a vestry in the said church."

Samuel Foley, who succeeded Dr. King, was appointed Bishop of Down and Connor in 1694, in which year he published, in the "Philosophical Transactions," the first account given to the public of the Giant's Causeway. John Stearne, afterwards Dean of St. Patrick's, rector here from 1702 to 1706, bequeathed eighty pounds per annum for the maintenance of a divine to deliver lectures on the catechism twice a week, to be held from Easter to Michaelmas in St. Werburgh's Church; and from Michaelmas to Easter at that of St. Nicholas Without; to be chosen every three years by the beneficed clergymen of the city of Dublin. Edward Synge, for six years minister of this parish, "preaching almost constantly to crowded congregations," was, in 1714, promoted to the bishopric of Raphoe, and in 1716 to that of Tuam. He incurred much censure for some expressions used in a sermon at St. Werburgh's, on Sunday, 3rd October, 1714: a contemporary manuscript states, "that it was publicklie said in the city that the Doctor was preaching a new religion;" he accordingly printed the obnoxious discourse, "to put a stop to the false and altogether groundless reports that had been spread abroad concerning it." Dr. Synge was the son of one bishop, the nephew of another, and the father of two bishops, Nicholas, Bishop of Killaloe, and Edward, Bishop of Elphin, commonly called "Proud Ned."

In this church, in the last century, were generally preached

the charity sermons for the relief of the surviving soldiers who had fought for King William III., who, instead of being rewarded, did not even receive the amount of pay which was acknowledged by Parliament to be justly owed to them; and "after two and thirty years' tedious and fruitless negotiations, the following arrears were still due to the eight regiments that formed the garrison of Derry during the siege:—Baker's regiment, £16,274 9*s.* 8*d.*; Mitchelburn's, £9541 16*s.*; Walker's, £10,188 13*s.* 6*d.*; Munroe's, £8360 2*s.*; Crofton's, £7750 11*s.* 6*d.*; Hamill's, £8,969 13*s.* 6*d.*; Lane's, £8360 2*s.*; Murray's, £5312 9*s.* 6*d.*; making a total of £74,757 17*s.* 8*d.*, not a farthing of which appears to have been ever paid."

Although recent researches among original documents have proved that the garrison of Derry vastly exceeded the number of its besiegers, and that the history of other events of those wars has been equally falsified, no palliation is to be found for the shameful manner in which the Irish Williamite officers and soldiers were defrauded by their employers.

At the commencement of the last century the church of St. Werburgh had become "so decayed and ruinous that the parishioners could not with safety assemble therein for the performance of divine service, and was likewise so small in extent that great numbers of the conformable inhabitants were forced either to neglect the public worship of Almighty God, or repair to other parish churches;" the parishioners being mostly shopkeepers and tradesmen, who paid "great and heavy rents," the King, in 1715, granted the plot of ground on which the Council Chamber formerly stood, towards the rebuilding of the church, which was executed, in 1718, from the design of Isaac Wills. The lower part of the new edifice was the same as at present; the upper story consisted of a lofty octagonal tower, adorned with Ionic pilasters, and crowned with a dome and cross.

James Southwell, "batchelor, born in the parish of St.

Werburgh's," who died in 1729, aged eighty-eight years, bequeathed £1250 to purchase £62 10*s.* for ever, for certain purposes, among which were the following:—To a lecturer, to read prayers and preach a sermon every second Wednesday, £20; bread for the poor, after the sermon, 3*s.* 4*d.* each night, £4 6*s.* 8*d.*; candles in dark nights at lecture, £1; coals for poor roomkeepers, £4 3*s.* 4*d.*; to bind a parish boy apprentice to a trade, £3. He also bequeathed £45 for a clock; £386 for a ring of bells; and £20 to twenty poor widows.

The parsimony of the donor of these charities is commemorated in "a new and mournful elegy on the lamentable death of the famous usurer, James Southwell, who died raving mad on Sunday, January the 19th, 1728–9, printed by John Durneen, next door to the Waly's Head in Patrick's-street," which concludes as follows:—

> "Rejoyce, St. Werburgh's, toll your knells,
> To you he's left a ring of bells;
> A fine new ring, that when your steeple
> Is higher built, will call the people;
> Blew-boys, rejoyce! and eke ye poor,
> By him ye've got now something more;
> And but ye legatees complain,
> To whom he left his old jack chain."

A metal tablet, suspended in the vestry, informs us that Southwell's charities were established, and the bells hung up, in 1748. The boys of St. Werburgh's parish school were, in the last century, attired exactly similar to those of the Blue-Coat Hospital; and the original school-house, still standing on the northern side of the churchyard, now forms part of a clothier's warehouse.

Of the clergymen connected with this church in the last century we may mention the Rev. Patrick Delany (1730 to 1734), esteemed the best Dublin preacher of his day; John Blachford (1744–1748), grandfather of the authoress of "Psyche;" Sir Philip Hoby, Bart. (1748–1766), during whose

ministry, in the year 1754, an accidental fire occurred in the church, and burned its roof, galleries, organs, seats, and windows, leaving nothing but the stone-work and bells. The church was again rebuilt, and a steeple erected with the funds bequeathed by Hoby, and by a contribution from Arthur Smyth, Archbishop of Dublin.

Hoby, who was advanced to the Archdeaconry of Ardfert, likewise left a sum of money to purchase an organ, which was built by Millar of College-street, and first publicly performed on in June 1768, in which year the building of the steeple was completed.

Thomas Carter, organist of St. Werburgh's, composed the celebrated air, "O Nanny, wilt thou gang with me?" and the music of several other songs, once exceedingly popular. Richard Woodward, minister here from 1772 till he obtained the See of Cloyne in 1778, acquired considerable notoriety by his pamphlet reflecting on the principles of Roman Catholics, which was vigorously assailed and exposed by the able and facetious Arthur O'Leary.

On the 3rd of May, 1787, a commemoration of Handel was performed in St. Werburgh's Church by amateurs of the highest distinction, including Sir Hercules Langrishe, Baron Dillon, Surgeon Neale, Lady Portarlington, and Mrs. Stopford.

In June, 1798, the corpse of Lord Edward Fitz-Gerald was conveyed from the gaol of Newgate, and entombed in the vaults of this church, immediately under the chancel, where it still lies.

"The dear remains," writes Lady Louisa Conolly, "were deposited by Mr. Bourne in St. Werburgh's Church, until the times would permit of their being removed to the family vault at Kildare. I ordered every thing upon that occasion that appeared to me to be right, considering all the heart-breaking circumstances belonging to that event; and I was guided by the feelings which I am persuaded our beloved

angel would have had upon the same occasion, had he been to direct for *me*, as it fell to my lot to do for *him*. I well knew that to run the smallest risk of shedding *one drop of blood*, by any riot intervening upon that mournful occasion, would be the thing of all others that would vex him most; and knowing also how much he despised all outward show, I submitted to what I thought prudence required. The impertinence and neglect (in Mr. Cook's office) of orders (notwithstanding Lord Castlereagh had arranged every thing as I wished it) had nearly caused what I had taken such pains to avoid. However, happily, nothing happened."

The Rev. Richard Bourne, referred to by Lady Louisa Conolly, was Rector of Werburgh's Church from 1781 till he was advanced to the Deanery of Tuam in 1810.

"A guard," says Lord Henry Fitz-Gerald, "was to have attended at Newgate, the night of my poor brother's burial, in order to provide against all interruption from the different guards and patroles in the streets:—it never arrived, which caused the funeral to be several times stopped in its way, so that the burial did not take place till near two in the morning, and the people attending obliged to stay in the church until a pass could be procured to enlarge them."

The remains of Henry Charles Sirr, the captor of Lord Edward Fitz-Gerald, were in 1841 deposited in the eastern corner of this churchyard, under a flag, inscribed, "The family burying-ground of Major Sirr and Humphry Minchin, 1790." This stone, which is now broken, is shaded by a melancholy, stunted tree, and appears to have been originally placed over the remains of the late Mr. Sirr's father, who preceded him as Town Major of Dublin.

On an upright slab in the middle of St. Werburgh's churchyard is inscribed an epitaph on John Edwin, an actor of Crow-street theatre, who died in 1805, from chagrin at the criticism of the author of the "Familiar Epistles on the Present State of the Irish Stage."

The steeple of St. Werburgh's Church, 160 feet in height, terminating with a gilt ball and vane, forming one of the chief ornaments of Dublin, having been found in a dangerous condition, was removed in 1810, although Mr. Johnson, the late eminent architect, offered to secure it in a permanent manner. The tower of the church was taken down in 1836, and the bells were unhung and placed in the vestibule, where they still remain. A large stone monument, with some smaller figures, preserved from the ancient building, has been inserted in the southern wall of the church.

Before the Castle Chapel was rebuilt, St. Werburgh's Church was one of the most fashionable in Dublin; it was regularly attended by the Lord Lieutenant and his suite, and was always densely thronged. The state seat is still to be seen, in front of the organ. The area of St. Werburgh's parish is 15A. 2R. 4P., and the number of its inhabitants in 1851 was 2928. In the wall, at the southern extremity of St. Werburgh's-street, stood one of the city portals, known as St. Werburgh's-gate, or the "Pole-gate." Through this gate, styled by the Norman rhymer "la dute del occident," Richard de Cogan and his knights issued to attack the Northmen who besieged the city in 1171; and we find notices of stone buildings near the gate of St. Werburgh early in the fourteenth century. The building over the "Pole-gate" is described, about 1590, as a "sqware towre with two stories, the lower storie upon a vawte with three lowpes, and the upper storie a timber lofte, and the wall five foote thicke and fourteen foote sqware within, and the towre forty-six foote hie, besydes the garrettes from the foundacion of the wall, with a percullis for the same gate." The first meeting of Quakers in Dublin was held at the chamber of Richard Fowkes, a tailor, near the Pole-gate, in 1655, in which year the first settled meeting of the "Society of Friends" in the city was held at George Latham's, in the same locality.

It is difficult to determine at what exact period theatrical representations were first introduced into Dublin. An ancient

custom "prevailed for a long time in the city, always against the great festivals of the year, to invite the Lord Deputy, the nobility, and other persons of quality and rank, to an entertainment, in which they first diverted them with *stage plays*, and then regaled them with a splendid banquet. The several corporations also, upon their patrons' days, held themselves obliged to the like observances, which were, for a long time, very strictly kept up and practised." In the accounts of the Cathedral of St. Patrick for the year 1509, iii*s.* i*d.* are charged for Thomas Mayowe, *ludenti* cum vii. luminibus at Christmas and Candlemas, and iv*s.* vii*d.* for the *Players*, "with the great and the small angel and the dragon at Whitsuntide." These were, however, but representations of the nature of miracle plays. The first notice of a regular dramatic piece performed in Dublin is to be found in a writer of the early part of the last century, who tells us that "Mr. Ogilby, the Master of the Revels in this kingdom (who had it from proper authority), informed Mr. Ashbury, that plays had been often acted in the Castle of Dublin, when Blount, Lord Mountjoy, was Lord Lieutenant here in the latter end of the reign of Queen Elizabeth. And Mr. Ashbury saw a bill for wax-tapers, dated the 7th day of September, 1601 (Queen Elizabeth's birth-day), for the play of 'Gorboduc' done at the Castle, one and twenty shillings and two groats." "But it is to be supposed," adds the same author, "they were gentlemen of the Court that were the actors on this occasion." The late J. C. Walker questioned the authority of this statement, because he was unable to discover the document referred to, which, however, may have been seen by Ashbury in some of the offices of the Government, with which he was connected for nearly sixty years. The "Black Book" of the King's Inns contains an entry, in Hilary term 1630, of a payment of two pounds to the "Players for the grand day;" but the first play-house recorded to have been established in Dublin was a "little theatre" opened in St. Werburgh-street by John Ogilby, who

came over in 1633 in the train of the Lord Deputy Wentworth, by whom he was occasionally employed as an amanuensis. An Act of Parliament, passed at Dublin 1636, denounced "common players of enterludes" as rogues and vagabonds, classing them and sturdy beggars with "persons, calling themselves schollers, going about begging, idle persons going about in any countrey, either begging, or using any subtile craft, or unlawfull games or playes, or faigning themselves to have knowledge in phisiognomie, palmestry, or other like crafty science, or pretending that they can tell destinyes, or such other like phantasticall imaginations, all persons that be, or utter themselves to be proctors, procurers, patent gatherers, or collectors for gaoles, prisons, or hospitals: fencers, beare-wards, and minstrels wandring abroad; all juglers, all wandring persons, and common labourers, being persons able in body, using loytering, and refusing to worke for such reasonable wages, as is taxed and commonly given in such parts, where such persons doe, or shall happen to abide or dwell, not having living otherwise to maintaine themselves, all persons delivered out of gaoles, that beg for their fees, otherwise trawaile begging, all such as shall wander abroad, pretending loss by fire or otherwise, all such as wandring pretend themselves to bee Egyptians, or wander in the habite, forme, or attire of counterfeit Egyptians," or Gipsies.

In 1637 Ogilby's friend, James Shirley, came to Dublin, and appears to have taken considerable interest in the Werburgh-street theatre, where his tragi-comedy of the "Royal Master" was performed, as well as at the Castle, in the presence of the Earl of Strafford, "on new year's day at night." His plays of "The Doubtful Heir," first styled "Rosania, or Love's Victory," "St. Patrick for Ireland," and the "Constant Maid," were likewise written for, and first performed at the theatre in Werburgh-street. About the same period, several of the plays of Ben Jonson, Beaumont and Fletcher, and Middleton, were also acted there.

The prologues of various performances at this period in Werburgh-street are still extant; and from the following address of the players we learn the interval between the Parliament of 1635 and that of 1639 deprived the theatre of some of its best supporters in the persons of the members of the Houses of Peers and Commons:—

"We are sorry, gentlemen, that with all pains
To invite you hither, the wide house contains
No more. Call you this Term? if the courts were
So thin, I think 'twould make your lawyers swear,
And curse men's charity, on whose want they thrive,
Whilst we by it woo to be kept alive.
I tell you what a poet says; two year
He has liv'd in Dublin, yet he knows not where
To find the city: he observ'd each gate;
It could not run through them, they are too straight.
When he did live in England, he heard say
That here were men lov'd wit and a good play;
That here were gentlemen, and lords; a few
We're bold to say; there were some ladies too.
This he believed; and though they are not found
Above, who knows what may be under ground.
But they do not appear; and, missing these,
He says he'll not believe your chronicles
Hereafter, nor the maps, since all this while
Dublin's invisible, and not Brasil;
And all that men can talk, he'll think to be
A fiction now above all poetry.
But stay, you think he's angry; no, he pray'd
Me tell you, he recants what he has said;
He's pleas'd, so you shall be, yes, and confess
We have a way 'bove wit of man to please;
For though we should despair to purchase it
By wit of man, this is a Woman's wit."

"Woman's Wit," here referred to, is supposed to have been Middleton's comedy of "No Wit: No help like a Woman's," which was not printed till 1657. A parochial assessment of the year 1638 mentions "Thomas Cooke, player," as

resident on the Wood Quay; and in a prologue to a play called the "General," performed in Werburgh-street about the same time, the actors threatened, if not better supported, to change the scene—

> "Awhile to the country, leave the town to blush,
> Not in ten days to see one cloak of plush."

The ensuing prologue shows that Ogilby's theatre was, as usual at the time in England, occasionally used as a place for bear-baiting and cudgelling:—

> "Are there no more? and can the Muses' sphere,
> At such a time as this, so thin appear?
> We did expect a session, and a train
> So large, to make the benches crack again.
> There was no summons, sure: yes, I did see
> The writs abroad, and men with half an eye
> Might read on every post—this day would sit
> Phœbus himself and the whole court of wit.
> Were there a pageant now on foot, or some
> Strange monster from Peru or Afric come,
> Men would throng to it; any drum will bring
> (That beats a bloodless prize or cudgelling)
> Spectators *hither;* nay, the bears invite
> Audience, and bagpipes can do more than wit."

Shirley returned to England in 1638. His coming to Ireland has never been accounted for: it is not, however, improbable that he had relations here. Sir George Shirley was Chief Justice of the King's Bench in Ireland from 1620 to 1649; and Sir John Tracy, created by Charles I. Viscount of Rathcool, in the county of Dublin, was connected by marriage with the Shirleys of Sussex, whence the poet is supposed to have sprung. Payne Collier considers that both "Shirley's tragedies and comedies will bear comparison with those of any of Shakspeare's contemporaries," and he is justly regarded as the last of the old English school of dramatists. Shirley appears to have been patronized by George, Earl of Kildare, "Baron of Ophalie, and Premier Earl of the Kingdom of Ire-

land," to whom he dedicated his "Royal Master." "It was my happiness," says the poet, "being a stranger in this kingdom, to kiss your Lordship's hands, to which your nobleness and my own ambition encouraged me; nor was it without justice to your name to tender the first-fruits of my observance to your Lordship, whom this Island acknowledgeth her first native ornament and top branch of honour."

In 1639 "Landgartha, a tragi-comedy," was performed in the "new theatre in Dublin," with great applause. This play was founded on the conquest of Frollo, King of Sweden, by Regner, King of Denmark, with the repudiation of Regner's queen, Landgartha; the scene was laid in Suevia, or Suethland; and the prologue was spoken by an Amazon, with a battle-axe in her hand. Henry Burnell, author of "Landgartha," also wrote other plays, which, having never been published, are not now accessible. Owing to the disturbed state of the country, the theatre in Werburgh-street was closed by order of the Puritanic Lords Justices in 1641; and Ogilby, having joined the royal army, narrowly escaped being killed by an explosion of gunpowder at Rathfarnham Castle.

On the southern side of St. Werburgh's Church was located in the seventeenth century the "Main Guard" of the city, referred to in the following extracts from the official records of the proceedings of the courts-martial in Dublin during the Protectorate:—

"Att a Court Martiall held at the Castell 19° Martii, 1651.

"James Lutrill Informant; Evan Jones Defdt, soldier under Captain Hewlett:—

"This day the Defdt being convicted for stealing the Iron and sockett of a pump worth 5s. of the informant's goods, ordered, that he shall ride the wooden horse at the Main-guarde, with two musketts att each heele, with the iron and sockett att his necke and an inscription on his breaste for one hower."

"Symon Donelan Informant. Thomas Worthen and Tho-

mas Kardell Defdts. 2 Julii, 1652. The Defendants being accused for the violent taking of 5s. in money and 8s. worth of goods from the Informant and others in protection, and thereof founde guilty, it was ordered, that they should be whipt from the Main-guard to ye Gallows and backward againe to ye sd guard, each of them to receive 40 lashes, being first dismounted and reduced as foote souldiers into Captn Woodcock's Company."

The station of the Main Guard appears to have been afterwards used as a watch-house, but the vestiges of its original use were preserved in the name of "Gun-alley," situated next the watch-house, and in which, at the commencement of the present century, the parish engines were kept. On the site of the present passage into the female school stood "Blue Coat Alley," or "Blue Boar Alley," which, together with "Gun-alley," has been entirely erased by the erection of the modern parish schools on their site.

A copper token is extant, issued in the seventeenth century by Richard Chesses, merchant, "in St. Warber's street;" we also find notice in 1690 of a large house here called the "George," part of a larger house called the "Bagnio." At the same period the Cock Tavern was held in this street, and the "Yellow Lyon Tavern" here was much frequented by Freemasons in the early part of the last century.

John Bowes, Solicitor-General, resided from 1730 to 1742 in Werburgh-street; where in 1732 died Edward Worth, one of the most eminent Dublin physicians of his day. Dr. Worth, satirized under the name of "Sooterkin" in the "Swan Tripe Club," and accused of being an atheist, was the most "curious" book collector in Ireland: he bequeathed to Steevens' Hospital one thousand pounds, his library, valued at five thousand pounds, together with one hundred pounds for fitting it up. He also left one thousand volumes to the University of Dublin, with an annuity of ten pounds for an oration in praise of academic learning, and made a bequest of one hundred and

twenty pounds per annum to Merton College, Oxford, where he had been educated. The "Goldsmiths' Hall," and office of the Assay Master and Receiver of duties upon plate, was held till late in the last century in the house nearly opposite to Hoey's-court. William O'Reilly, a celebrated comic actor who died in 1791, had been apprenticed to Edmund Dillon, apothecary, of Werburgh-street, who was the most expert player at hurling in the city.

A passage extending from St. Werburgh's-street, nearly opposite the church, to St. Nicholas'-street, was known at the close of the twelfth century as "Vicus Sutorum," the Shoemakers'-street, or "Le Sutter Lane;" it was also called St. Werburgh's or St. Verberosse's Lane; a name changed in the fifteenth century to "Le Hynd-street," in reference to its position at the rere of Skinners'-row. This lane was built over about 1580, and at its entrance in St. Werburgh's-street was erected the prison of the Four Courts Marshalsea, the office of Marshal of which was from 1546 associated with the Constableship of Dublin Castle. After the removal of the Marshalsea, a "fair house" was built on its site and inhabited by Crofts, deputy clerk of the Tholsel, about 1678. Towards the middle of the last century the "Phœnix Tavern," kept by James Hoey in this edifice, was one of the most fashionable and most frequented houses of its time in Dublin. In 1749, in the height of the agitation of Charles Lucas, when conversation ran high on the rights of Ireland, the "free and independent citizens" who supported the indefatigable tribune used to hold political dinners here four times in the year. In 1752 it was frequented by the Grand Lodge of Freemasons, and was also at this time the resort of the gentlemen of the county of Roscommon, and the usual place for the great dinners of the Society of the Bar, who in 1755 entertained here the Speaker of the Irish House of Commons, the Right Hon. Thomas Carter, the celebrated Anthony Malone, Bellingham Boyle, and other leaders of Irish politics at that time.

The Hibernian Society for the improvement of education in Ireland held their dinners and meetings at the "Phœnix" in 1758: about the same period this was the place of meeting of the "Friendly Florist Society," which gave the following prizes to "encourage the propagating and cultivating flowers in this kingdom:—

"To the person who shall raise the best polyanthus from seed, 16*s.* 3*d.*: for the second best ditto, 8*s.*; to the person who shall raise the best auricula, £1 10*s.*; for the second best ditto, 15*s.*"

Here, in 1762, the "Prussian Club" used to dine on their anniversaries; dinner being then served at half-past three o'clock. In 1768, the "American Club" resorted to this house; as did also, in the succeeding year, the "Corsican Club," formed in Dublin "to support the cause of liberty and Paoli." In the year 1771, at eight o'clock on every Tuesday evening, the "Constitutional Society," opposed to the government of Lord Townshend, used to meet in the great room of the Phœnix Tavern, to discuss political questions. The admission was by tickets sold at the bar for one shilling each, for which attendance was given and wine "moderately distributed." This society, founded by the Rev. Thomas Baldwin, of Parliament-street, who died in October, 1772, gave medals to the best speakers; and the attendance became so large and fashionable that it was found necessary to transfer the meetings to the Music Hall in Fishamble-street. About the same time the "Amicable Catch Club" held their meetings at the "Phœnix," which appears to have been closed after the death of its proprietor, James Hoey, in 1773. The last tavern of any note in this locality was the establishment of Peter Daly, on the eastern side of Werburgh-street, which, down to the year 1818, was the meeting place of the principal Orange Lodges in Dublin.

On the western side of St. Werburgh's-street stands "Darby-square," an oblong piece of ground, about eighty feet in length,

and originally surrounded by twelve houses, which appear to have been erected by John Darby, "Butterer," mentioned in an Inquisition of 1690 as holding property in this vicinity; and in 1729 we find notice of the death of Mr. Thomas Connor, "who married the widow Darby, owner of Darby-square." During the early part of the eighteenth century many eminent lawyers resided in Darby-square, in which were kept the Examiner's Office of the Court of Chancery, and the office of the Masters in Chancery, 1738–1743.

At the entrance from Werburgh-street was the shop of Samuel Dalton, bookseller and publisher, from 1730 to 1741. In the year 1785, a portion of the pavement of the Square suddenly gave way, and disclosed a cavern, forty feet deep, containing a great quantity of coffins and bones—probably the *débris* of the old cemetery of St. Martin's Church.

In the north-west corner of the Square is a door leading to a plot of ground, on which Astley erected his amphitheatre in 1787, the proprietors of the Theatre Royal having, with the object of obstructing his proceedings, taken every other vacant place in the city suitable for a circus. Immense numbers flocked here to witness the feats of horsemanship, and all the approaches to the circus were densely thronged from six to seven o'clock in the evenings. The box entrance was through the north side of Darby-square, where a portion of it is still visible: the admission to the pit was from "Salter's-court," now partially enclosed; and the gallery entrance was through "Wilme's-court," in "Skinners'-row." During the troubles of 1798, a corps of yeomanry, of about two hundred men, principally inhabitants of the Liberties, and known as the "Liberty Rangers," used to march to this green at twelve o'clock on Sundays, to perform their military evolutions. The costume of this corps was a blue coat with green facings, white breeches, and high laced buskins: their head-dress was a kind of helmet, afterwards exchanged for the regular infantry cap, and they were armed with rifles and bayonets. This body, dis-

solved in 1805, performed much of the outpost duty during 1798, for which they were regularly "told off" in the Weavers' Hall, on the Coombe, which formed their head-quarters. The green off Darby-square was formerly almost level with the floor of the Square: owing, however, to the accumulation from dilapidated buildings, it has now attained an elevation nearly equal to the drawing-room storey of the neighbouring houses, and is at present a well-cultivated garden. Darby-square was originally lighted by five large globe lamps, which, with the iron gates of the Square, were taken down about the year 1820.

CHAPTER II.

THE FISH-SHAMBLE-STREET—ST. JOHN'S-LANE—COPPER-ALLEY—SAUL'S-COURT.

FISH-SHAMBLE-STREET—so called from having been the place where fish was, in early times, exposed for sale to the citizens—is styled in ancient documents "Vicus Piscariorum," "Le Fishemel Stret," "Le Fyschamlys," or the "Fish Street."

Cambrensis, in the twelfth century, notices the great abundance of fish on all the coasts, and in the lakes and rivers of Ireland; and in the year 1356 we find the Government prohibiting, under penalty of imprisonment, the sale of fish anywhere in the city except in the shambles, and at a proper hour of the day. The forestalling of fish was carried to such an extent at this period by dealers,—described as "forstallatores, privati mercatores, broggatores," and others called "braggers and loders,"—that the citizens were obliged to pay exorbitantly for it on fast-days; to remedy which the King appointed four Commissioners to supervise the various harbours from Holmpatrick to Dublin, and to take special care that all fish was forwarded for sale direct to the Fish shambles; they were, moreover, empowered to enter the houses of suspected persons, and to imprison such as were found guilty of forestalling fish.

Down to the commencement of the seventeenth century, the buildings on the Western side of Fishamble-street did not extend Southwards beyond St. John's Church, which, being consequently considered as forming portion of the Skinners' Row, or "Bothe Street," is frequently styled in mediæval documents the Church of St. John the Evangelist, of "Bothe Stret," or "del Bowe Stret." This name appears to have arisen

from the street having been originally comprised of booths, styled *Bothes* in the English of the fourteenth century, a name explained by Tyndall as signifying "houses made of bowes;" which is further confirmed by the remarks contained in the proceedings of the Privy Council, in 1630, with the parish of St. John, which state that "antientlie there was a fish-market in Fishamble-street," and that the shambles occupied by the fish-venders were not houses, but "voyde buildings," or booths. The lower portion of the present line of street, stretching to the Wood Quay, was anciently called "St. Tullock's-lane," from the church of St. Olaf, corruptly styled St. Tullock, which stood close to it at the end of Fishamble-street. Among the relics of the convent of the Holy Trinity, Dublin, was preserved a portion of the clothes of St. Olaf, King and national saint of Norway, patron of this church, which was a rectory in connexion with the monastery of St. Augustin, at Bristol; and in documents of the fifteenth century the parish is styled that of "St. Olave the King."

St. John's Church, originally dedicated to St. John the Baptist, but subsequently transferred to St. John the Evangelist, appears to have been originally founded by a native Irishman named Giolla Michell, the son of Giolla Muire, by whom it was conferred, before the close of the twelfth century, upon the priory of the Holy Trinity. An ecclesiastical taxation, levied about 1294, states that St. John's was then unable to support any burthen; but in 1306 the church was valued at one hundred shillings per annum.

In 1350, a license in mortmain was granted by Edward III., permitting Richard Knight, chaplain, to assign one dwelling-house in the parish of St. John to the parson and inhabitants of that parish, for the enlargement of the parish church, and for the erection of a new chapel in honour of the Virgin Mary; in which, by their Charter, granted in 1417, the Corporation of Tailors were authorized to found a chauntry, for which the church received an annual rent of twenty shillings, which

continued to be paid until the present century, and the escutcheon of the guild is still suspended in the church.

In 1530 the church of St. Olaf was taxed with an annual payment of twelve pence to the Archbishop; and Dr. Alan, about the same period, notices that it was insufficient for the support of a chaplain; accordingly, the institution was dissolved and suppressed in the reign of Henry VIII., and Sir Anthony St. Leger and the Council united the parish to that of St. John, to which was also granted the property of the old church, particularized as follows in a Concordatum dated 10th February, 1589:—

"The churche of St. Tullocks, ...	xiii^{s}. iv^{d}.
The preests chamber, ...	xiij^{s}. ii^{d}.
A parcell of land called Brownyston Harriston, in the county of Meath, per ann., ...	xx^{s}. Irish.
A garden lyenge without Damsgate in the cittye of Dublin, ...	iv^{s}. Irish.
One messuage or house in Oxmanton, per ann., .	x^{s}.
A house withe the appurtenances upon the Wood-key, per ann., ...	xxvi^{s}. viij^{d}.
One other house on the Wood Key, per ann., . .	xxvi^{s}. viij^{d}.
One other lease of Collyes house in the Castle-strete, per ann., ...	xxv^{d}. viij^{d}."

A writer in the year 1587 mentions St. Tullock's as being then converted to profane uses, and adds, that "in this church, in old time, the familie of the Fitz Simons was for the most part buried. The paroch was meared from the Crane castell to the fish shambles, called the Cockhill, with Preston his innes, and the lanes thereto adjoining, which scope is now united to Saint John, his paroch."

James I., in 1612, granted to Christopher Bysse, Esq., "the Rectory, Church or Chapel of St. Olave, otherwise St. Tullock's, with the site and churchyard, and two houses or stables built there."

Notwithstanding these grants, the parish of St. Olaf is frequently referred to in legal documents of the seventeenth

century; and so late as 1702 the churchwardens of St. John's leased to Alice Dermot, at eight pounds per annum, "an ancient house, called the Priest's Chamber of St. Olave's, alias St. Toolog's, situate in Fishamble-street," the lessee undertaking to erect a new house on its site.

The church of St. John, rebuilt by Arland Ussher in the sixteenth century, seems to have been made prebendal by Archbishop Browne in 1544; but the charter of James I., in 1604, specially names and appoints Barnabas Boulger the first "canonical prebendary" of St. John's.

A document of 1589 notices that the "parishioners of St. John's were then greatly increasing, and that the Church needed to be supplied with helpes for the enlargement of the quyere, and orher necessarie and nedefull employments."

Among various disbursements for the repairs of the church in 1622, we find the following items:—"Paid to Quyne the joiner for setting up the King's-arms in the chancell, 20*s*. Paid for three yards of green broad-cloth for a carpet for the communion-table, besides 17*s*. John the sexton collected of the parishioners, 20*s*. Paid for a pulpit-cloth of brown velvet tawny, with a silk fringe, 50*s*. Paid to the plasterer for writing the armes and colouring the same, 10*s*.;" and in 1639 £65 10*s*. was contributed towards building a steeple and setting up a ring of bells.

A report in 1630 states the annual value of the benefice to be sixty pounds, and that "the church is in good reparation and decencie," adding, that "the most of the parishioners are Protestants, and duly frequent their parish church, yet there are great store of Papists there."

The churchwardens, in 1633, granted the Prebend a residentiary house in Fishamble-street, which was confirmed by the Dean and Chapter of Christ Church, and by letters patent, dated 9th April, in the ninth year of Charles I.

John Atherton, subsequently appointed Bishop of Waterford, was Prebend of this church from 1630 to 1635, and

on the 5th of December, 1640, the night of his execution, he was buried, "according to his desire, in the remotest or obscurest part of the yard belonging to St. John's Church."

Atherton was succeeded as Prebendary of St. John's by Hugh Cressy, who officiated here till appointed Dean of Leighlin in 1638. He subsequently became a convert to the Roman Catholic religion, and distinguished himself as a controversial writer.

At a synod, held in St. Patrick's Cathedral in 1639, Albert Skinner was sentenced to stand under the pulpit in St. John's Church during service; and the parochial registry, which commences in 1619, contains "the names of the poor English, who, having fled to this citie for refuge, and dyed in the parish of St. John's, were buried since 30 December, 1641;" also, "a catalogue of the poor souldiers who were buried in St. John's since 24 April, 1642."

In 1680 the parish resolved, "that the church of St. John was in great decay," and that they thought "it fit to be pulled down so far as there was absolute necessity, and that it should be rebuilt with all convenient speed." Samuel Rothery and Michael Cook, the undertakers of the building, were bound by their contract to take down with due care all the old monuments in the church, for the replacing of which, however, no stipulation was made; and Thomas Bladen, the Prebendary, took possession of the monument of Lord Roper, "in satisfaction of arrears to him due for the standing of the said monument." The rebuilding of the church having been completed in 1682, a vestry, held on the 14th of June of that year, resolved that, "it being thought and adjudged necessary, for the honnor and creditt of the parish, that (whereas the said parish church being repaired or new built, must be restored according to the laws and customs ecclesiasticall) an handsome dinner or treat be made for the entertainment of the Lord Archbishop and others the orders and persons thereabout concerned, and some few of the parishioners, with the churchwardens, to at-

tend at such treat or dinner, at the charge of the said parish, and out of the stock thereof. Be it enacted, as hereby it is enacted, that the expense thereof be paid or laid out by the churchwardens out of the parish stock, and be allowed them on their accounts." Accordingly, the sum of £5 11*s.* 10*d.* is entered as "paid for a consecration dinner," and the accounts also include the following items:—Paid John Winery for the sun-dial and cutting, £1 5*s.*; Mr. Carney, for guilding and finishing the sun-dials, £2 6*s.*; for painting and guilding St. John's picture, 10*s.*; for silk and silver fringe, taffaty, flocks, leather, and making the pulpitt-cushion and sixteene other cushions for the Church, £2 13*s.* 6*d.*"

James Bonnell, the religious Accountant-General, was interred in St. John's churchyard in 1699, his funeral sermon having been preached by Edward Wetenhall, Bishop of Kilmore. Among the parochial records is preserved a bond in £30, by Thomas Newman, clockmaker, to the churchwardens of St. John's, in 1704, for keeping in order "one watch with two dyalls," set up by him on the east side of the church.

In the early part of the last century certain guilds used to assemble here on the festivals of their patrons, whence, having heard a sermon preached for the occasion, they marched in procession to dine at some public tavern.

The church, however, fell to decay towards the middle of the last century, and the parishioners being unable to defray the expense of rebuilding it, the Irish Parliament, in 1763, granted a sum of one thousand pounds for the erection of the present edifice, which contains neither monuments nor remains of antiquity.

An ancient Breviary belonging to this parish is now preserved in the Library of Trinity College, Dublin, where also is deposited a series of parochial documents, the earliest of which is a grant in 1249, from William Cumin to Geoffrey de St. Audoen, of his land in Dublin, lying between the ground of Almer Le Wilde and that of Jordan the smith.

The area of St. John's parish is eleven acres, three roods, sixteen perches, and contained in 1851 two hundred and ninety-six houses, and three thousand four hundred and eighty-three inhabitants.

St. John's-lane, extending from the southern side of St. John's Church to Cock-hill, was, in the sixteenth century, mainly occupied by wine-taverns and vintners' cellars, many of which are described as located under Christ Church, from the Dean and Chapter of which they were held. In 1548 the Cathedral leased to Arland Ussher, merchant, the "wine-tavern under the said church, which the said Arland then enjoyed." In 1590 George Thornton, Captain of the "King's ship," obtained a lease of a house in St. John's-lane, wherein Richard Donnogh, merchant, dwelled; and we find a demise in 1594 to Richard Ussher, in consideration of four pounds English, of "a wyne-tavern cellar under the church, with the house and bawne thereto belonging." In a parochial assessment for 1626 the following wine-cellars in this lane are enumerated:—Mr. Malone, for his cellar; Mr. Kennedy, for the "Dragon" cellar; Mr. Thomas Coleman, for the "Redd Stagge;" Mr. Mapas, for the "Redd Lyon;" Alderman Doude for his house and cellar; Mr. Segrave, for the "Starr" cellar. In 1629 we find here the "cellar called Hell," the "Shipp" cellar and house, kept by Matthew Dillon, and Mr. Malone's cellar, styled the "Half-moon." At the same period Thomas White rented, at five shillings yearly, "a place near the church in St. John's-lane called the Priest's Chamber."

Various butchers, in the seventeenth century, erected stalls against the walls of the church in St. John's-lane; but in 1682 several of these buildings on its eastern side were pulled down, having been presented as a nuisance by the Court of King's Bench, and the parochial authorities made an order that no stalls nor shops should be thereafter erected against the church. A tennis-court, kept in this lane from

the time of James I., has of late been converted into a timber-yard. Close to St. John's Church, in a recess named "Deanery Court," stands the house erected for the Deans of Christ Church, in which died, in 1742, Thomas Morecraft, the "Will Wimble" of the "Spectator," whose family appears to have been connected with the parish, the register of which records that John Morecraft was buried in St. John's on the 26th September, 1648. In 1770 the Exchequer Office was removed from Castle-street to this building, which, after passing through various changes, was, in 1842, converted into a parochial school by the Rev. E. S. Abbott.

The large house on the immediate right of the entrance into "Deanery Court" was, towards the middle of the last century, the residence of an apothecary named Johnson, whose two sons, Robert and William, were successively elevated to the Irish Bench. "Old Mr. Johnson, the father of these two gentlemen, when upwards of sixty, procured," says Barrington, "a diploma as physician, to make the family genteeler. He was a decent, orderly, good kind of apothecary, and a very respectable, though somewhat ostentatious, doctor, and, above all, a good orthodox, hard-praying Protestant."

In Fishamble-street resided Christopher Ussher, Ulster King-at-Arms, 1588–1597; Sir Dudley Norton, Principal Secretary of State, 1612–1615; Sir Edward Fisher, 1621; William Dongan, Recorder of Dublin, who died in 1622; Sir Thomas Cary, 1629; and Sir Thomas Ryves, King's Advocate to Charles I., author of "Regiminis Anglicani in Hibernia Defensio," and who, after having distinguished himself as a writer, took up arms in his old age, and received many severe wounds in the Royal cause. In this street was also the residence of Sir Francis Annesley, created a baronet in 1620, being the second in Ireland on whom that title was conferred; in 1628 he was advanced to the dignity of Baron of Mount Norris, by which name he is better known in history. During the Earl of

Strafford's administration Annesley was tried by a council of war, and condemned to death, for an unguarded expression uttered in the presence chamber of the Castle. The King's letter, in 1636, informs us that "it had been held fit to cause his study door to be sealed up by the Committee, who have the cognizance of that business; and it is likewise conceived that the view and perusal of his papers may be of use." He remained a close prisoner in the Castle until a royal pardon was granted to him in 1637. His son Arthur, born in Fishamble-street in 1614, and baptized in St. John's Church, became a member of the Oxford Parliament in 1643, was deputed as Commissioner into Ulster in 1645, under the great seal of England, and was the chief of the party to whom the Marquis of Ormond surrendered Dublin in 1647. In 1670 he was chosen President of the new Council of State, having had a considerable share in bringing about the Restoration, for which, in 1661, he was rewarded with the title of Earl of Anglesey. So great was his influence at that time that he was said to have declined the post of Prime Minister of England. He sat in judgment on the regicides, and was one of the three Commissioners appointed to report concerning the settlement of Ireland: after which, in 1673, he was advanced to the great office of Lord Privy Seal, and died in 1686. Several of his writings are extant; but his history of the affairs of Ireland during his own times is supposed to have been destroyed, as it revealed unpleasant facts, Anglesey, through life, having been noted for boldly expressing his manly and liberal sentiments. He was the first nobleman in Great Britain who formed a large library, which, although intended to remain in his family, was sold by auction soon after his death. This sale was rendered remarkable by the discovery in the Earl's collection of his autograph note in a copy of the "Eikon Basilike," asserting that book to be the composition of Dr. Gauden, a statement which has caused much literary disputation.

Sir James Ware, Auditor-General, and father of the

learned writer of the same name, died suddenly as he was walking through Fishamble-street in 1632. The Irish House of Commons, in 1634, ordered one William Gowran, who had affronted one of their members, to be carried presently to the Sheriffs of Dublin, who were required to cause him to be presently whipped in Fishamble-street, where the offence was committed.

"In August, 1649," says a local writer of the seventeenth century, "Oliver Cromwell came with his army into Ireland, and brought over with him one Netterville, a Romish priest, supposed to be a Jesuit, who at his first coming to Dublin obtained a billet to quarter on Matthew Nulty, merchant tailor, then living in Fishamble-street, near the Conduit, where-on the pillory then stood, signed by Oliver's own hand. Nulty, wanting convenience in his then dwelling-house, furnished a room in an empty house of his next adjoining for Mr. Netterville; where he had not lodged many days but Nathaniel Foulks (captain of the city militia, who lived at the Horse-shoe in Castle-street) came to Nulty, and challenged him for entertaining a priest who daily said mass in his house. Nulty (being surprised at this news) declared it was more than he knew; and therefore he speedily acquainted Netterville with what the captain said, whereto he replied, 'I am so, and my Lord General knows it; and tell all the town of it, and that I am here, and will say mass every day.' This Netterville was Oliver Cromwell's great companion, and dined frequently with him. He was of the family of Lord Netterville of Ireland, a great scholar, and delighted much in music."

The hero of the above anecdote appears to have been Nicholas Netterville, son of the first viscount of that name. He taught philosophy in France for many years with great credit, and was esteemed one of the best speakers and divines among the Irish Jesuits. Father Netterville took a prominent part in the debates relative to the adoption of the Irish Remonstrance in 1666, at which period he is noticed as having

been in the habit of going through Dublin dressed as a cavalier, with a sword by his side. He was appointed chaplain to the Duke of Tyrconnell when Lord Lieutenant of Ireland, and died shortly afterwards at Dublin, where he had been Superior of the Jesuits.

Arnold Boate, M. D., brother to the author of "Ireland's Natural History," resided in Fishamble-street in 1643, as did Anthony Gratan, or MacGratan, appointed churchwarden of St. John's in 1641, and apparently the predecessor of Dr. Patrick Grattan, whose grandson, James Grattan, was also a resident in this street.

Dr. Patrick Grattan, admitted a Senior Fellow of the University of Dublin in 1660, is described as a venerable and well-beloved clergyman, the father of seven sons, to all of whom he gave a liberal education, and, at the same time, says Dr. Delany, "as I have often heard the old Bishop of Clogher declare, kept hospitality beyond both the lords who lived on either side of him; though both reputed hospitable. One of these brothers was an eminent physician, another an eminent merchant, who died Lord Mayor of the city of Dublin: the youngest was first a Fellow of the College of Dublin, and after master of the great Free School at Enniskillen. The eldest was a justice of the peace, who lived reputably upon his patrimony in the country. The three other brothers were clergymen of good characters, and competently provided for in the Church. Two of them Swift found in his cathedral; nothing was more natural than that he should cultivate an acquaintance with them. A set of men as generally acquainted, and as much beloved, as any one family in the nation. Nay, to such a degree, that some of the most considerable men in the Church desired, and thought it a favour to be adopted by them, and admitted *Grattans*."—"The Grattans had a little house, and their cousin Jackson another, near the city, where they cultivated good humour and cheerfulness, with their trees, and fruits, and sallets: (for they were all well skilled

in gardening and planting) and kept hospitality, after the example of their fathers. The opinion which Swift had of the Grattans will best be judged of by the following little memoir:—When Lord Carteret came to Ireland as Lord Lieutenant, Swift asked him, Pray, my Lord, have you the honour to be acquainted with the Grattans? Upon my Lord's answering that he had not that honour; Then, pray, my Lord, take care to obtain it, it is of great consequence: the Grattans, my Lord, can raise ten thousand men." The hospitality of the family is chronicled in one of Dr. Sheridan's poems, commencing,—

> "My time, O ye Grattans, was happily spent
> When Bacchus went with me, wherever I went;
> For then I did nothing but sing, laugh, and jest;
> Was ever a toper so merrily blest!"

James Grattan, who continued to reside in Fishamble-street till 1757, was appointed King's Counsel in 1747; and his son, the famous Henry Grattan, was baptized in St. John's Church on the 3rd of July, 1746.

On the western side of the street stood "Molesworth's-court," so called from having been the residence of Robert Molesworth, the first of that family who settled in Dublin, where he became a merchant, after having served in the wars of 1641 under his brother Guy; and by making subscriptions to the amount of £1500, he obtained an allotment of 2500 acres in the baronies of Moghergallin and Lune, county of Meath. Having acquired the confidence of Government, he was appointed in 1653 to take subscriptions for the relief of the poor of Dublin; and in the same year, the Surveyors of the revenue and stores were ordered to contract with him for the cloth and necessary materials for a thousand tents. "Also, the inconveniences attending the public, and the many sufferings and losses of the merchants, by the want of stationed ships to serve all public occasions on the coast, being very great, the Commissioners sought to redress them; and to that

end, in 1654, agreed with Mr. Molesworth for the victualling, from time to time, such ships at Dublin as should be designed for that service, with provisions of all sorts, both for quality and price, as the victuallers did the Protector's ships in England; the Commissioners having often experienced the greatest want of ships of force here to arise from their frequent retiring to Chester, Liverpool, or elsewhere, to victual, where they generally lay for a long time, pretending the want of wind to come from thence: to prevent which they took that course for their present victual on any emergent occasions, and he contracted with them to supply 200 men aboard the *Wren* Pink, the *Greyhound*, and other frigates, appointed for guard of the Irish coast."

Here, in 1656, was born his son, Robert Molesworth, Envoy Extraordinary to the Court of Denmark in 1692, one of the earliest advocates of civil and religious liberty, and the friend and associate of Locke, Shaftesbury, and Molyneux. His "Account of Denmark" was first published in 1694, in which year it went through three editions, and has since been translated into most of the European languages. "Lord Molesworth's Account of the Revolution in Denmark," says Horace Walpole, "totally overturned the constitution of that country, and is one of our standard books."

From the press of John Harding of Molesworth-court, publisher of the "Dublin News Letter," issued in 1724 Swift's famous "Drapier's Letters," which arrested the ruin with which Ireland was threatened by the English ministers, who, for the enrichment of a courtesan, and with the design of insidiously undermining the liberties of this kingdom, endeavoured to oblige the Irish people to receive, as current copper coin, the base money manufactured by William Wood of Staffordshire.

Harding became the victim of a Government prosecution for publishing the "Drapier's Letters," and was cast into prison, where he died. His sufferings have been chronicled in

a poem entitled "Harding's Resurrection from Hell upon Earth," which says that

> "He's brought to such a wretched pass
> He'd almost take the English brass."

A contemporary Dublin song, unknown to Swift's editors, and entitled "A Poem to the whole People of Ireland, relating to M. B. Drapier, by A. R. Hosier, printed on the Blind Key by Elizabeth Sadleir, 1726," contains some particulars relative to Harding, and tells us that—

> "To hearten him the Drapier sent to him in jail,
> To tell him, he'd quickly get home to his wife;
> But scarce could he find one to stand for his bail,
> Which struck to his heart, and deprived him of life.
>
> He left, with his widow, two children behind,
> And little, God help her! to keep them from starving;
> But hop'd, for the Drapier's sake, friends she would find,
> Or that for his own merit they'd think her deserving.
>
> But, now for the widow; if some good man wou'd preach,
> In her favour, a sermon, scarce one in the town,
> But freely (in order to help her) wou'd reach,
> Some, sixpence, a shilling, and some, half-a-crown."

Harding's widow, Sarah, was ordered by the House of Lords to be taken into custody, in October, 1725, for having printed a poem named "Wisdom's Defeat," which, commenting on some circumstances connected with the passing of the address to the King from the House of Lords, was by them declared to be "base, scandalous, and malicious, highly reflecting upon the honour of their House, and the Peerage of this Kingdom." The sheriffs of the city of Dublin were ordered to direct "the said scandalous pamphlet to be burnt by the hands of the common hangman; and that they see the same done between the hours of twelve and one, before the gate of the Parliament House, and also before the Tholsel of the city." The persecuted distributrix of political satire survived her imprisonment, and, in 1728, published the "Intelligencer," a journal conducted by Swift and Dr. Sheridan.

The prison of the Four Courts Marshalsea was subsequently kept in "Molesworth-court," and while confined here in 1750, W. R. Chetwood issued a collection of old English plays; and his "Life of Ben Jonson" was published in 1756, "for the author, at the green door, at the entrance to the Four Courts Marshalsea." From the same prison Hugh Maffett, of the Middle Temple, dates his English version of the "Catiline and Jugurthine of Sallust," published at Dublin in 1772. In the dedication of his work to Francis Charles Viscount Glerawly, Maffett observes, for "errors of the press and other casual irregularities, I plead the compassion of my friends, for I did not write in the soft lap of retirement and peace, but amidst all the inconveniences of a prison, in sickness and sorrow, and while the calls of the day were still echoing in my ears." This gaol having fallen to decay, the Marshalsea of the Four Courts was, in 1777, removed from "Molesworth-court," which is now a heap of ruins.

Towards the close of the reign of Charles II., the General Post Office of Dublin was transferred from High-street to Fishamble-street. A proclamation of James II., dated from the Castle of Dublin, 30th November, 1689, states that complaints had been made by the Postmaster-General of Ireland, that divers abuses had been committed by several couriers and others riding post, and by some other persons who presumed to open the post-mails and letters, and that several Postmasters had been disabled from keeping horses and servants sufficient for their purpose, by reason of their being burthened with quartering of soldiers, which, if not remedied, might prove a great hindrance to the King's service, and a great lessening of the profits of the Post Office. "To prevent therefore the like mischiefs for the future, We," adds the proclamation, "have thought fit, by the advice of our Privy Council, to publish and declare that our will and pleasure is, that no Post-master shall be obliged to furnish any horses for any person or persons whatsoever going from this our city of

Dublin to any other part of this kingdom, unless such person or persons have a warrant for that purpose, sign'd by the Duke of Tyrconnell, captain-general of our army, or by one of our secretaryes, or to furnish any horses for any person or persons whatsoever coming from any other part of this kingdom to our said city of Dublin, unless such person or persons have a certificate from the governor or other commander-in-chief of such town or port as he or they do come from, that they are employed in carrying some dispatches that relate to our immediate service. And our further will and pleasure is, that all persons whatsoever who shall ride post within this our kingdom, shall pay at the rate of three pence sterling per mile for every horse they shall make use of, which sum they shall pay down at every stage, before they take horse, and that they and every of them (without the consent of the owner) shall not ride the horses they take at one stage any further than to the next post town, where they shall leave them and their bridles and saddles with the post-master there, nor shall they nor any of them ride any other way but the usual and accustomed post rode. And our further will and pleasure is, that no person or persons whatsoever shall presume to open any of the post-mails, or any post-letters, but such as shall be to them directed and delivered out by the several post-masters appointed for that service. And our further will and pleasure is, that no officer or soldier, horse, foot, or dragoon, shall be quarter'd in the house of any post-master who doth not keep a publick inn or house of entertainment; and that no person whatsoever do take or seize, upon pretence of paying for it or otherwise, any hay, corn, or strawe, that such post-masters shall keep for the use of any of their post-horses; and where any such post-masters do keep any publick inns and stables, they or any of them shall not be over-burthened with the quartering of horse or dragoons, but every one of them shall be always left sufficient stable roome and forage for the number of six horses, to be by them kept

for the use of the post. And We," concludes the King, "do hereby strictly charge and command all our officers, military and civil, and all other our loving subjects whatsoever, that they and every of them be ayding and assisting to the several post-masters in the due execution of these presents, and do seize and apprehend all such persons as they shall finde transgressing in the premises, in order to bring them to justice as disturbers of our peace, and contemners of our royall commands."

During the Irish wars of the Revolution, the letters were dispatched to Ginkell's camp from the General Post Office in Fishamble-street, on the nights of Tuesday, Thursday, and Saturday. Next to the Post Office was a mathematical school, kept in 1701 by Solomon Grisdale and Jonathan Hill; and in 1709, after the removal of the Post Office, a newspaper, called the "Flying Post," was published in the "old Post Office yard."

The "Crown Tavern" and the "Post Office Coffee House" also stood in this street. Opposite to the former was the office of the "Dublin Mercury," a newspaper published in 1705; while the latter, having been closed in 1703, was tenanted by Cornelius Carter, the publisher of a large number of tracts and broadsides, which frequently brought him into trouble.

"I next rambled," says John Dunton in 1698, "to Mr. Carter's in Fishamble-street; I had but just time to bid Carter adieu, but will say at parting—he's a genteel, honest printer, is like to marry a beauty: I heartily wish him courage, for 'faint heart never won fair lady;' and he can't but conquer, for he's a witty man, and charms a thousand ways." The following document connected with Carter illustrates the mode in which "elegies" and "dying speeches" were concocted in the early part of the eighteenth century:—

"The Examination of the Revd. Mr. Edwd. Harris of Fishamble-street, taken before the Honble Wm. Caulfield, Esqr., one of the Justices of his Majesties Court of Kings Bench.

Who, being duly examined, sayth that on Thursday morning

last, being the 24th instant, Cornelius Carter, a printer who lives in Fishamble-street, sent one Sweeny, a servant of his, to this Examt, to desire him to write an Elegy on Col. Henry Lutrell, deceased, that the Examnt. made answer hee could not, being an intire stranger to the life and actions of the said Col. Henry Luttrell, but that if the said Carter would send this Examt. a history of the life and actions of the said Lutrell, he, this Examt, would make an Elegy; that in some short time after the said Sweeny brought a written paper to this Examt, as from the said Carter, to the effect and purport following, vizt., that Henry Lutrell and Symon were brothers, that Symon alwaies stood firm to King James's cause, went to France with him and died there; that Henry forsook his master, and betrayed a pass near Aghrim, that he was afterwards tried at Limbrick, that Tyrconnell and Sarsfield were of the Court Marshall; that he abused them on his tryal and called them cow-boys; that he had 500 per annum from King William for his good services, and his brother's estate; that he kept several misses, and disinherited a sonne by a former miss, but left him £3,000; that he declared on his death-bed he was married to his last miss, and left her £300 per annum; that he made Lord Cadogan his executor with others; that he was to be hanged or shott, but was repreived by the suddaine surrender, from that time till Tuesday, the 22d of October, 1717. This Exmt. further sayth, that upon the receipt of the said paper, and at the desire of the said Carter, he, this Examt, did compose an Elegy on ye said Col. Henry Lutrell, and sent the same to the said Carter; that the said Carter, as soon as he heard that Col. Lutrell was shott, desired this Examt. in case the said Lutrell died, to make an Elegy on him; and after the said Lutrell died, desired this Examt alsoe to make the said Elegy. Sayth that upon the receipt of said paper from the said Carter, this Examt. delivered the same to two of his scholars, and ordered them to make a coppy of verses on the said Lutrell, which they accordinly did; but the said verses

which the scholars made, being soe balde and virrulent, this Examt thought them not fitt to be printed, and thereupon this Examt made the said Elegy. Sayth he never made any Elegy before, but one upon the late Bishop of Derry, and never got a penny for writing either; or for teaching the said Carter's sonne, who is at schoole, with this Examt. The Examt. further sayth that on Thursday night, the 24th instant, he went to Carter's owne house, to see if the said Elegys were printing; and saw the said Carter at the press working off the said Elegys himself, and further sayth not.

Edwd. Harris. Capt. cor me 30° die Octobris.
1717 W. Caulfeild.

100l to prosecute next terme in
Banco Regis."

Carter, who appears to have been a victim to prosecutions against the press, was attached in 1721 for printing the Lord Lieutenant's speech to Parliament; and in 1727 he and his wife were imprisoned for publishing some false intelligence relative to Gibraltar.

In Fishamble-street were the "Swan Tavern" (1639), the "Ormond's Arms" (1662), the "Ossory" (1664), and the "Fleece" tavern (1666). The locality of the latter, on the western side of the street, is still indicated by "Fleece-alley," which, in the last century, was chiefly occupied by velvet weavers, many of whom were distinguished for the beauty and richness of the fabrics which they manufactured.

Here, in the reign of Charles I., was the "London Tavern," which in 1667 is described as "a timber house slated, a base court, a back building more backward, and a small garden in Fishamble-street." In this tavern was the office of Joseph Damer, a noted usurer, who in a contemporary elegy is described as follows:—

"He walk'd the streets, and wore a threadbare cloak;
He dined and supp'd at charge of other folk;

And by his looks, had he held out his palms,
He might be thought an object fit for alms.
So, to the poor if he refused his pelf,
He used them full as kindly as himself.
Where'er he went, he never saw his betters;
Lords, knights, and squires, were all his humble debtors.
And under hand and seal, the Irish nation
Were forced to owe to him their obligation.
Oh! London Tavern, thou hast lost a friend,
Though in thy walls he ne'er did farthing spend;
He touched the pence when others touch'd the pot;
The hand that sign'd the mortgage paid the shot."

Little has hitherto been generally known of the history of this remarkable individual, although his wealth and the extent of "Damer's estate" have long been proverbial in Ireland. Born in 1630, he early entered the service of the Parliament, and was advanced to the command of a troop of horse by the Protector, who selected him on two occasions to transact secret negotiations with Cardinal Mazarin. On Cromwell's death Damer, retired to his friend Lockhart, then the English Ambassador at the Court of France, and was present at the marriage of Louis XIV. Deeming it unsafe to reside in England after the Restoration, owing to his former connexion with Cromwell, he sold some of his property in the counties of Somerset and Dorset, and, taking advantage of the cheapness of land in Ireland, purchased large estates in this country. "His whole conduct," says a writer of the last century, "shows his great abilities and resolution; and so extremely happy was he in constitution that he never felt any sickness till three days before his death, 6th July, 1720, at the great age of ninety-one years."

Dying unmarried, he bequeathed his property in Ireland to John, the eldest son of his brother George. It has since passed into the Portarlington family, and would probably never have come into the Incumbered Estates Court if Damer's heirs had observed the injunctions of their wise relative, who

specially desired that they should reside on the lands which he left them in Ireland.

From a Roll of the second year of Queen Anne it appears that Thomas Connor of Dublin, gent., purchased for £80 the "London Tavern in Fishamble-street, with a court and back building, and a slated timber house and garden thereto belonging, demised by Robert Johnson, Esq., to Ignatius Brown, attainted, from May, 1675, at £30 rent."

The "London Tavern" was kept by Timothy Sullivan, a Kerry man, noted for his kindness to natives of that county, who flocked to him in considerable numbers. The house appears to have been destroyed by a fire which broke out in 1729, in the "London Entry" between Castle-street and Fishamble-street; the greater part of the buildings in those streets and in Copper-alley, close to the back of the "London Entry," being then composed of timber or "cage-work."

The iron gate of the passage leading to the old Four Courts of Dublin stood about ten yards from the present south-west corner of Fishamble-street. The widening of the upper part of the western side of Fishamble-street, and the adjacent alterations, totally obliterated this passage, which was known as "Hell."

From the year 1563 a branch of the Plunket family resided on the western side of Fishamble-street, in a large cage-work house, bearing on its front two coats of arms—one of Plunket, the other that of Plunket impaled with the escutcheon of his wife. This house, which belonged to the Dean and Chapter of Christ Church, was converted about the commencement of the eighteenth century into the "Bull's Head Tavern," kept successively by landlords named Potter, Wood, and Patten. In this establishment, which was one of the most frequented in Dublin, a musical club, called the "Bull's Head Society," used to assemble on every Friday evening: the subscription was an English crown each; and after performing a concert the members concluded the night with "catch singing, mu-

tual friendship, and harmony," the series of musical performances for each year being regulated by a committee. The annual dinner of the Society was held in December; the season for their entertainments closed in May; and the proceeds were allocated to various laudable purposes. Sometimes they were given to the Dublin Society for premiums; but more generally a committee was appointed to visit the various gaols of the city, and compound for the liberation of the distressed incarcerated debtors, large numbers of whom were thus restored to liberty. For the same charitable object, plays were occasionally performed under the superintendence of the Society, which originated from a club formed about 1710 by Gregory Byrne, a well-educated Dublin shopkeeper, who, with some of his friends, used to assemble for the purpose of performing vocal and instrumental music, under the presidency of Patrick Beaghan, at the sign of the "Cross Keys" in Christ church-yard, whence the meetings were transferred to the "George" in Fishamble-street; the latter tavern, kept by Mr. Levieu, being suddenly closed, the club assembled for a time at the "Bull's Head," but subsequently returned to the "George." The principal members of the Society at this period were Alderman James Malone, who had been state printer to James II.; Laurence Whyte, teacher of mathematics, and a poet of some merit; John Neal, or O'Neil, music publisher, and his son William.

On Beaghan's death in 1723, John Neal was chosen president of the club, which was then removed to the "Bear Tavern" in Christ church-yard, where the members organized a plan for discharging the liabilities of confined debtors, and assumed the name of the "Charitable and Musical Society." The number of members of the club rapidly increased after this period; and many noblemen and commoners of high rank having joined it, the "Bear" was found too incommodious for the meetings, which were thence transferred to the "Bull's Head." The state of the Society during the presi-

dency of John Neal is thus alluded to by one of the members:—

"While honest Neal the mallet bore,
Who filled the chair in days of yore,
There lawyers met, and eke physicians,
Attorneys, proctors, politicians;
Divines and students from the College,
Men full of speculative knowledge;
Captains and coll'nel's all in red,
Who in the school of Mars were bred.
Some beaux and prigs, with nice toupees,
With wast-coats lac'd down to their knees;
Some poets, painters, and musicians,
Mechanicks, and mathematicians,
For tradesmen there gave no offence,
When blessed with manners or good sense;
Some gentlemen, some lords and squires,
Some Whigs, and Tories, and Highflyers;
There Papists, Protestants, Dissenters,
Sit cheek by jole, at all adventures,
And thus united did agree
To make up one Society.
That some drink jill, and others beer,
Was all the schism they had to fear.
The Governor, in elbow chair,
Presided with majestick air,
His mallet, with diffusive sound,
Proclaiming silence all around:
Meanwhile the mug, just like the ocean,
Was always in perpetual motion."

Several members of the choirs of both cathedrals were connected with the "Bull's Head" Society; and in 1741 the Dean of St. Patrick's requested his sub-dean and Chapter to punish such vicars as should appear at the "Club of Fiddlers in Fishamble-street," as songsters, fiddlers, pipers, trumpeters, drummers, drum-majors, or in any sonal quality, according to the flagitious aggravation of their respective disobedience, rebellion, perfidy, and ingratitude. "I also," adds Swift, "re-

quire my sub-dean to proceed to the extremity of expulsion, if the said vicars should be found ungovernable, impenitent, or self-sufficient, especially Taberner, Phipps, and Church, who, as I am informed, have, in violation of my sub-dean's and Chapter's order in December last, at the instance of some obscure persons unknown, presumed to sing and fiddle at the club above mentioned."

In the "Bull's Head" Tavern, early in the eighteenth century, the anniversary dinners and banquets of the various guilds and public bodies of the city were generally held, and on such occasions, a congratulatory poem was usually presented to the assembled parties. Many of these documents contain much local information, but being of an exceedingly perishable nature, very few of them have been preserved. One of them, now before us, is printed in red ink on a large sheet of paper, and bears the following title:—"A Poem in honour of the Loyal Society of Journeymen Shoemakers, who are to dine at the Bull's Head in Fishamble-Street, on Tuesday, October the 28th, 1726, being the anniversary of St. Crispin, written by R. Ashton, S. M., a member of the Society. John Blackwood, Master; Thomas Ashton and William Richardson, Stewards."

Robert Ashton composed a large quantity of fugitive verses on various local topics, and wrote the well-known play of the "Battle of Aughrim, or the Fall of Monsieur St. Ruth;" relative to the author of which even the Rev. Mr. Graham, by whom it has been lately republished, possessed no information.

The "Bull's Head" Tavern was also much frequented by the Irish Freemasons, whose history is as yet a total blank. James King, Viscount Kingston, who had been the Grand Master in England in 1729, was in 1730 the first who filled the office of Grand Master of the Irish Freemasons; and in 1731, at the "Bull's Head" Tavern, on Tuesday, the 6th of

April, he was again unanimously chosen and declared Grand Master for the ensuing year. Their records further inform us, that "On Wednesday, 7th of July, 1731, was held a Grand Lodge in ample form. When the Right Worshipful and Right Honourable the Lord Kingston was installed and proclaimed aloud, Grand Master of Masons in Ireland, and was most cheerfully congratulated and saluted in the ancient and proper manner: his Lordship was pleased to appoint Nicholas Nettirvill, Lord Viscount Nettirvill, his Deputy. The Grand Lodge (as is their ancient practice in Ireland) chose the Honourable William Ponsonby, and Dillon Pollard Hampson, Esqrs., for Grand Wardens, who were all declared, congratulated, and saluted.

"Tuesday, 7th of December, 1731. Grand Lodge in ample form. When the Right Worshipful and Right Honourable the Grand Master took the chair, attended by his Deputy and the Grand Wardens, the Right Honourable Thomas Lord Southwell, Sir Seymour Pile, Bart., Henry Plunket, and Wentworth Harman, Esqrs.; with many other brethren of distinction. The journal of the House, and several rules and orders for the better regulation thereof being read, his Lordship was pleased to signify his concurrence thereto, by signing them with his name."

The "Lodge-hall" of the Grand Lodge was held in Fishamble-street in the year 1768, when the Earl of Cavan was elected Grand Master, and the following were appointed officers of the Lodge:—George Hart, Deputy Grand Master; John Latouche, Senior Warden; John Jones, Senior Warden; Holt Waring, Grand Treasurer; and Major Charles Vallancey (afterwards editor of the "Collectanea de Rebus Hibernicis"), Grand Secretary.

The members of the Bull's Head Musical Society having raised sufficient funds by subscription, decided on erecting a hall for the performance of their concerts. This building was executed under the superintendence of Richard Castells, archi-

tect of Leinster House and other elegant edifices. On Friday, the 2nd of October, 1741, the Music Hall was opened for the first time, with a concert "for the entertainment of the members of the Charitable and Musical Society;" a ball was held in it on the next night; and fashionable "assemblies" were continued there on every Saturday evening during the season, which commenced in October and terminated in June.

Of the interior of the new Music Hall, the following contemporary description has been left by one of the members of the Society:—

"As Amphion built of old the Theban wall,
So Neal has built a sumptuous Musick Hall:
The one, by pow'rful touches of his lute;
The other, by the fiddle and the flute.
Join'd with some others of harmonic sound,
He rais'd this lofty fabric from the ground;
Where heaps of rubbish in confusion stood,
Old walls, old timber, and some rotten wood;
From their old chaos they new forms assume,—
Here stands the Hall, and there the drawing-room,
Adorn'd with all that workmanship can do
By ornaments and architecture too.
The oblong area runs from east to west,
Fair to behold, but hard to be exprest;
At th' eastern end the awful throne is plac'd,
With fluted columns and pilasters grac'd,
Fit for the noblest President to rest,
Who likes the arms of Ireland for his crest.
In diff'rent classes, at the western end,
Musicians with their instruments attend;
While they diffuse their harmony around,
The concave arch reverberates the sound.
The architect has here display'd his art,
By decorations proper for each part:
The cornice, dentills, and the curious mould,
The fret-work, and the vaulted roof behold;
The hollow arches, and the bold design,
In ev'ry part with symmetry divine.

There stand fine mirrors to reflect the fair,
Lest they forget themselves, or where they are;
The precious curl and lappets to adjust,
And to remind them that they are but dust."

Handel, driven by the goddess of dulness to "the Hibernian shore," arrived in Dublin on the 18th of November, 1741, six weeks after the opening of the Music Hall, and issued the following public notice of his intended performances :—

"At the new Musick Hall in Fishamble-street, on Wednesday next, being the 23rd day of Dec., (1741). Mr. Handel's Musical Entertainments will be opened, in which will be performed L'Allegro il Penseroso, il Moderato, with two Concertos for several instruments, and a Concerto on the Organ. To begin at 7 o'Clock. Tickets for that night will be delivered to the Subscribers (by sending their Subscription Ticket), on Tuesday and Wednesday next, at the place of Performance, from 9 o'Clock in the Morning till 3 in the afternoon; and attendance will be given this Day and on Monday next, at Mr. Handel's House in Abby-street near Liffey-street, from 9 o'Clock in the morning till 3 in the afternoon, in order to receive the subscription money, at which time each Subscriber will have a ticket delivered to him, which entitles him to three tickets each night, either for ladies or gentlemen.

"N.B. Subscriptions are likewise taken in at the same place. Books may be had at the said place, price, a British sixpence."

Six days after this performance, Handel gave the following account of his success in a letter to Charles Jennens, of Gopsall Hall, who had selected the words of the "Messiah:"—"The Nobility did me the honour to make amongst themselves a subscription for six nights, which did fill a room of six hundred persons, so that I needed not sell one single ticket at the door, and without vanity the performance was

received with a general approbation. Signora Avolio, which I brought with me from London, pleases extraordinary. I have form'd another tenor voice, which gives great satisfaction, the basses and counter-tenors are very good, and the rest of the chorus singers (by my direction) do exceeding well; as for the instruments, they are really excellent, Mr. Dubourgh being at the head of them, and the music sounds delightfully in this charming room, which puts me in such spirits (and my health being so good) that I exert myself on the organ with more than usual success. I opened with the Allegro, Penseroso, and Moderato, and I assure you that the words of the Moderato are vastly admired. The audience being composed (besides the flower of ladies of distinction, and other people of the greatest quality) of so many bishops, deans, heads of the College, the most eminent people in the law, as the Chancellor, Auditor-General, &c. &c., all which are very much taken with the poetry, so that I am desired to perform it again the next time. I cannot sufficiently express the kind treatment I receive here; but the politeness of this generous nation cannot be unknown to you, so I let you judge of the satisfaction I enjoy, passing my time with honour, profit, and pleasure. They propose already to have some more performances when the six nights of the subscription are over, and my Lord Duke (of Devonshire) the Lord-Lieutenant (who is always present with all his family on those nights) will easily obtain a longer permission for me by his Majesty; so that I shall be obliged to make my stay here longer than I thought."

Handel's second entertainment was given in the Music Hall on the 13th of January, 1741–2; and on the 20th of the same month, by order of the Lord Lieutenant, his third performance took place, consisting of "Acis and Galatea," his Ode for St. Cecilia's Day, "with several concertos on the organ and other instruments," commencing at seven o'clock; and the announcement concludes as follows:—

"Gentlemen and Ladies are desired to order their Coaches and Chairs to come down Fishamble-street, which will prevent a great deal of inconveniences that happened the night before.

"N.B. There is another convenient passage for chairs made since the last night. There is a convenient room hired as an addition to a former place for the footmen; it is hoped the ladies will order them to attend there till called for."

The oratorio of "Esther" was produced at the Music Hall on the 3rd of February, on the seventh of which month Handel commenced there his second series of entertainments. The "Messiah," rehearsed in the Music Hall on the 8th of April, was publicly performed there at 12 A.M. on the 13th of that month for the benefit of the Charitable Infirmary and Mercer's Hospital, the sum collected for which, on the occasion, amounted to nearly four hundred pounds. The audience exceeded seven hundred in number, the stewards of the Charitable Musical Society having requested the ladies to come without hoops, and the gentlemen to lay aside their swords.

Although an attempt has been recently made to argue that the "Messiah" was first publicly performed in Dublin, no adequate evidence has been yet adduced to disprove the contrary assertion of Mainwaring, the contemporary and biographer of the composer, and the statements of Mr. Gardiner, author of the work entitled "Music and Friends."

Handel produced his oratorio of "Saul" at the Music Hall on the 25th of May, and sailed from Dublin on the 13th of August, 1742, his last performance here having been the "Messiah," on the 3rd of the preceding June.

After Handel's departure, entertainments of various kinds continued to be performed in the Music Hall, where a company of singers, under the management of Dr. Arne, appeared in 1743.

Handel's "Judas Maccabeus" was performed for the first

time in the Music Hall on the 11th of February, 1748, for the benefit of the Lying-in Hospital, by special command of the Earl of Harrington, then Lord Lieutenant.

In 1750 the annual subscription of the members amounted to three hundred pounds, for which sum they engaged Lampe, the composer, Pasquali, the eminent violinist, and a host of other accomplished musicians, who formed part of the "Smock Alley" company.

The concerts of the Charitable Musical Society for the relief of poor debtors were generally performed at the Music Hall. The cost of a ticket was half a guinea, which likewise entitled the holder to be present at the rehearsals, which took place at twelve o'clock in the day. A vast amount of good was effected by this Society, which, from its formation to the year 1750, released nearly twelve hundred prisoners, whose debts and fees exceeded nine thousand pounds; in addition to which, a certain sum was presented to each debtor on his liberation. The annual average of prisoners thus relieved amounted to one hundred and sixty.

Neal, the music publisher, who, in conjunction with Mrs. Hamilton and Mrs. Walker, was the manager of many fashionable entertainments, added, in 1751, a "very elegant additional room" to the Music Hall. The balls, at this period generally styled "Ridottos," were carried on by subscriptions; for admission to a series of four of these entertainments a gentleman paid three guineas, which entitled him to tickets for two ladies and himself for each night. A single ticket for a lady cost one crown, and for a gentleman, half a guinea. The interior of the Hall was on those occasions lighted by wax candles; the doors opened at 7 P.M.; the "Beaufets" at ten, and the supper-room at eleven o'clock.

In 1757 the masque of "Acis and Galatea" was performed in the Music Hall by male and female amateurs of the first rank for the benefit of the "Charitable Loan," and in the same year Thomas Sheridan delivered here an oration, advocating

the establishment of an academy for the public instruction of the youth of Ireland.

At the Music Hall were held the meetings and concerts of the "Musical Academy," founded by Lord Mornington in 1757, and which in four years, by loans of small sums of about four pounds each, relieved nearly thirteen hundred distressed families. This academy comprised "persons moving in the highest sphere of society;" all professors or mercenary teachers of the art were strictly excluded. Their meetings were held at the Music Hall in Fishamble-street, and their proceedings were regulated by a body of statutes: they were divided into three degrees—Academics, Probationers, and Associates. They met once in each week for private practice; once in each month they held a more public meeting, to which a select number of auditors were admitted by tickets; and once in each year they made a public display of their talents for the benefit of some charity, to which all persons who paid were admitted. On these occasions crowds were naturally attracted, as well by the talents as by the consequence of the performers. They saw on the stage all rank obliterated, profession disregarded, and female timidity overcome in the cause of charity; while noblemen, statesmen, lawyers, divines, and ladies, exerted their best abilities, like mercenary performers, to amuse the public. The Musical Academy continued its meetings for many years, but by the death of several of its male, and marriage of its female Academics, its principal supports were gradually withdrawn, till at length this curious and interesting society was dissolved, and charity lost a powerful and profitable advocate."

The statutes of the Musical Academy, enacted in 1758, were as follow:—

"1. This Academy shall be composed of ladies patronesses, and of ladies and gentlemen. Vocal and instrumental performers of music only to be elected by ballot.

"2. The male academics only shall have a right of suffrage in the Academy.

"3. All power of enacting, altering, or annulling, any statute or statutes shall rest solely in the male academics.

"4. No public mercenary performer, professor, or teacher of music, shall ever be admitted into any rank of the Academy on any account whatsoever.

"5. Ladies and gentlemen vocal and instrumental performers shall be admitted by ballot under the title of Probationers.

"6. Gentlemen instrumental performers shall be admitted by ballot under the title of Associates.

"7. The ladies patronesses, female academics, and probationers, male probationers, and associates, shall be exempt from all expenses of the Academy, but obliged to an exact conformity to their statutes.

"8. Appoints a president, four vice-presidents, and secretary.

"9. A standing committee of nine.

"10. An indefinite number of auditors to be admitted to be present at all concerts in the Hall.

"11. The Academy to meet every Wednesday at seven o'clock, from November to May.

"12. In every month there shall be three Wednesdays of private practice, and one or more of public performance. On these last strangers shall be admitted by tickets.

"13. On evenings of private practice members may admit friends, who are on no account to be admitted again during the season.

"14. No man to be admitted, except by the foregoing statute, unless to be a performer (not a professor), and actually capable and willing to give a specimen of his talents in the musical piece of the evening.

"15. The voluntary absence of any academic for four successive evenings shall be understood as a resignation.

"16. Married male academics shall have the privilege of introducing their wives at every musical performance.

"17. Once in the year a public musical entertainment shall be exhibited by the Academy for the benefit of the Charitable Loan, or any other which shall be deemed more worthy.

"18. All debates decided by ballot.

"19. A copy of statutes to be handed to every member, that all may know and expect no other than the privileges annexed to their several ranks."

The following were the principal members of this Society:—

President, Earl of Mornington; Vice-President, Kane O'Hara. Leader of Band, Earl of Mornington. Violin players, John Neal, Ed. B. Swan, Rt. Hon. Sackville Hamilton, Count M'Carthy, Rev. Dean Bayley, — Connor, Dr. Hutchinson. Tenors, — Candler, &c., &c. Bassoons, W. Deane, Col. Lee Carey, &c., &c. Violincellos, Earl of Bellamont, Hon. and Rev. Arch. Hamilton; Hon. and Rev. Dean Burke (afterwards Archbishop of Tuam), Sir John Dillon. Flutes, Lord Lucan, Captain Reid, — Watson, Rev. Jos. Johnson. Harpsichord, Rt. Hon. W. Brownlow, Dr. Quin, Lady Freke, Miss Cavendish, Miss Nichols. Lady Patronesses, Countess of Tyrone, Countess of Charleville, Countess of Mornington, Lady Freke. Lady vocal performers, Rt. Hon. Lady Caroline Russell, Mrs. Monck, Miss Stewart, Miss O'Hara, Miss Plunket. Gentlemen vocal performers, Hugh Montgomery Lyons, Thomas Cobb.

Fashionable assemblies were held at the Music Hall in 1762, where at the same period a series of concerts were given by the Passerini family, at which Pergolesi's "Stabat Mater" with other foreign music was produced; and some members of the Dublin Society in 1766 proposed to take the building for the use of their institution. Breslau, the famous conjurer, exhibited his feats in 1768 at the Music Hall, where, in the same year, the "Mecklenburgh Musical Society," assisted

by the choirs of both Cathedrals, gave concerts, patronized by Lord and Lady Townshend, for the benefit of the poor confined debtors in the various prisons. Sheridan, at the same period, delivered a course of evening lectures here on the art of reading. William Neal, one of the original members, and treasurer of the old "Bull's Head Society," and who appears to have finally become proprietor of the Music Hall, died at a very advanced age in December, 1769. A contemporary styles him a "gentleman very justly esteemed by all those who had the happiness of his acquaintance, for his great humanity and friendship;" and his son, Surgeon John Neal, was considered one of the first private violin performers in Europe. The following programme of a concert for the benefit of the Lock Hospital, in 1769, exhibits the character of the musical performances in Dublin at that period:—

"On Tuesday the 31st of this instant January, and Saturday the 4th of February, 1769, at the great Musick hall in Fishamble street, will be performed

"Mr. Pope's ode on Saint Cecilia's day, set by Dr. Murphy. Between the first and second acts of the Ode will be introduced an interlude of catches and glees, preceded by a medley overture, viz.

"First catch. 'Jack, thou'rt a toper,' for three voices. Set by Mr. H. Purcell.

"First glee. 'Gently touch the warbling lyre,' for four voices. Harmonized by Dr. Hayes.

"Second catch. 'Good neighbours be quiet,' for four voices. Set by Dr. Arne.

"Second glee. 'Fair and ugly,' for three voices. Set by Dr. Travers.

"Third catch. 'Heark ye, my dear,' for three voices. Set by Dr. Arne.

"Third glee. 'Old I am,' for three voices. Set by Dr. Travers.

"Fourth catch. 'Here lies judge Boate,' for four voices. Set by Dr. Hayes.

"The interlude to end with a grand chorus of

"'God save great George our King.'

"The catches and glees to be accompanied by instrumental parts, composed on purpose by Dr. Murphy, and performed in a manner quite new, and much approved of. The principal vocal and instrumental performers are the first in this kingdom. The whole to conclude with a grand ball, where the ladies and gentlemen will appear in fancied habits of Irish manufacture, and all the rooms will be illuminated with different coloured wax lights.

"Five tickets two guineas, or single ticket half a guinea.

"Tickets to be had at the Hospital and Musick hall."

The "Constitutional Free Debating Society" began to assemble in the Music Hall in the year 1771; their debates commencing at eight in the evening, and generally terminating at ten. The speaker stood while addressing the meeting, and any member who broke silence was liable to expulsion. Crowds of the most fashionable persons attended to hear the orations, and seats were provided in the orchestra for the ladies. The number of members exceeded eight hundred, a medal, value four guineas, being awarded every fourth evening to the author of the speech most highly approved. On the Tuesday evening preceding the disposal of the medal, the Society decided on six questions to be argued on the night of speaking for the prize: these questions were written and balloted for, and whichever was drawn became the subject of debate.

Lord Townshend made some ineffectual efforts to suppress this Society, one of the most prominent members of which was Henry Lucas, son of the celebrated Tribune. The freedom which they claimed in debating may be judged from their having decided here, after some brief declamations, that "the removal of Lord Townshend from the government of Ireland would be the most speedy way to redress our grievances."

Towards the close of the year 1771, a similar club, called the "Ciceronian Society," held its meetings at the Music Hall.

Ridotto balls were held here in 1773 and 1774; the rooms being elegantly fitted up, and decorated with transparent paintings by Roberts and Tresham. On these occasions the carriages and chairs entered Fishamble-street from Castle-street, the former turning down Copper-alley to the door of admittance there. In going away, the carriages went from the Music Hall to Smock-alley, and the chairs through Copper-alley to the upper Blind Quay. Subscription Balls, under the management of the chief of the Irish nobility, continued to be held here for many years. The inhabitants of the neighbourhood, however, complained that they were totally deprived of sleep by the great and incessant clamour of the chairmen and servants at the breaking up of those assemblies. A public procession of the chief Roman Catholics of Dublin was made from the Hall to the Castle, in 1773, to present an address to Lord Harcourt; and in 1774, John Walker, author of the "Pronouncing Dictionary," who for some time kept school in Dublin, delivered a course of lectures on English pronunciation in the "Supper Room" of the Music Hall.

The first masquerade ball held in Ireland took place on the 19th of April, 1776, in the Music Hall; which on the 27th of January, 1777, was opened as a theatre, having been fitted up in an elegant manner for that purpose by a company of actors under Vandermere, in opposition to the other theatres. Their first performance here was the "Wonder;" but the entire dependence of the company having been placed in the success of Sheridan's "Duenna," Ryder, manager of the Theatre Royal, procured the words of that opera through a short-hand writer, and brought it forward, with some slight variations, under the name of the "Governess;" and the Fishamble-street company, having failed to obtain legal redress, were obliged to forego their opposition. The following contemporary description of a masquerade at the Music Hall on the eve of St. Pa-

trick's Day, 1778, exhibits the mode in which those entertainments were then conducted:

"About twelve at night the company began to assemble; and at two, the rooms were quite full, upwards of seven hundred persons being present. The motley groupe afforded much entertainment; they displayed a variety of taste, elegance, and splendour, in their dresses, and were supported with a fund of wit, humour, and vivacity. The following were the most conspicuous characters:—The Duke of Leinster appeared as a fruit-woman, who changed her oranges for shamrocks, as Patrick's day advanced—and afterwards a physician—both of which characters were well supported. Mr. Gardiner, as an old woman, carrying her father in a basket, and her child in her arms. This was considered as one of the best and most laughable Masks in the room. Mr. Gardiner, at supper, was in a black domino. Mr. Sackville Hamilton, a French Governante, well dressed and inimitably supported. Mr. Burgh and Mr. O'Reilly, as Hussars. Mr. Yelverton, a Methodist preacher, characteristical, masked with judgment. Counsellor Doyle, a friar, well supported. Lord Ely, a hermit. Lord Glerawly, a side-board of plate. Counsellor Day, a cook maid, very well supported. Lord Jocelyn, a house maid. Counsellor Caldbeck, a sailor. Mr. Handcock, half abbé, half officer—a very laughable character. Mr. Hunter, a French soldier. Mr. Coote, a battle axe guard. Captain Southwell, a rifle-man. Mr. Boswell, as Douglas. Mr. Finlay, senior, a huge fashionable lady. Mr. Finlay, junior, an American Warrior. Mr. Eyres, St. Patrick, with a piper. Sir Richard Johnston, in the character of Pan, allowed to be an excellent mask, though he neither sang nor played the bagpipes. Mr. Robert Alexander, the Great Mogul. Lord Antrim, a Highlander. Mr. Lyster, a Judge in his robes, a very good mask and very humourous. Mr. Marsden, a most excellent miller. Captain French, first as Diana Trapes, which afforded much entertainment—and afterwards in the character

of Tancred, elegantly dressed. Sir Vesey Colclough, a sweep-chimney. Mr. Rowley, Isaac, in the Duenna. Mr. Scriven, a Bussora. Mr. Wilson, in the character of an old poet, repeating and distributing humorous verses. Mr. W. Finey, in the character of a magician. Mr. Byrne of Cabinteely, Pam, or the Knave of Clubs, very picturesque. Mr. Baggs, in the character of Linco. Mr. Mossom, Zanga. Mr. Knox, as a female gipsey. Mr. Geale, as a grand Signior. Mr. Penrose, as Tycho. Mr. Bellingham, a Sailor. Mr. James Cavendish, as Mercury. Mr. M'Clean, a Dutchman. Sir Michael Cromie, a Sailor. Surgeon Doyle, a good piper. Captain Barber, a butterfly-catcher. Mr. Broughill, a malefactor going to an Auto da Fe. Mr. Archdall personated the man with the charity-box on Essex-bridge, and collected £5 9s. 10d. for the confined debtors. An excellent Harlequin who was metamorphosed to a Shylock. Mr. Pollock as Diego, the curious stranger of Strasbourg, from the promontory of noses, as mentioned in Tristram Shandy's tale of Slawkenbergius. The gravity, courtesy, and humour which Sterne so happily contrasted in his description of Diego, was well supported by this mask, and on his nose, which was a nose indeed, there appeared the following inscription, 'This nose hath been the making of me.' His dress was a Spanish habit, and crimson satin breeches with silver fringe. Among the female characters which deserve to be mentioned, were—Mrs. Gardiner in the character of Sestina the Opera singer, a most inimitable mask; she sung one of Sestina's songs. Lady Ely, as a washwoman. Mrs. F. Flood, a child and doll. Mrs. Crofton, a young miss, well dressed and characteristical. Miss Gardiner as a Florentine peasant. Miss Graham, a female savage, and afterwards a dancer. The two Miss Normans, witches. Miss Evans and Miss Saunders, two Dianas. Miss Beston as a nun. Mrs. Trench as a house-maid. Miss Blakeney and Miss Whaley as Night. Miss O'Connor, Night. Miss Stewart, an Indian Princess, with a great quantity of jewels. From seven

o'clock in the evening till twelve at night, the following houses were open to receive masks: Lord Roden's, Mr. Rowley's, Mr. Aylmer's, Mr. Kilpatrick's, Mr. La Touche's, Lady Arabella Denny's, and Counsellor Davis'. At these several houses the masks were entertained with wine and cakes, and among the rest there was an inimitable old beggarman, who excited charity in the breasts of the compassionate; he was dressed in a rug cadow, and liberally supplied with viands from the fair hands of Nuns, Dianas, and Vestals. He was accompanied by Jobson with a Nell, two characters supported with remarkable vivacity, and well dressed. The decorations of the rooms were admirable, and formed a suite, the effect of which, as to convenience, singularity, and ingenuity, was exceedingly pleasing. The company did not begin to retire until five, and it was half an hour after eight before the rooms were entirely cleared."

In 1780 the first Irish State Lottery was drawn at the Music Hall. On such occasions it was usual to place at the box entrance the large mahogany wheel whence the numbers were drawn by two boys from the Blue-coat Hospital, the public not being admitted to the interior of the building. Balls and masquerades continued to be held here till 1782, when the floor of the "Grove room" suddenly gave way, and wounded many people assembled there relative to the election of a member of Parliament for the city of of Dublin.

The apartments called the "Grove rooms" stand on the left of the stage, forming at present the scene and green rooms. The upper "Grove room" was generally used as a wardrobe when the building became a private theatre.

This accident, and the entertainments at the Rotunda, turned the stream of pleasure from the Music Hall, which was taken by the Honourable Society of King's Inns, who, finding the building not suited for their purposes, subsequently relinquished it. In 1793 it became a private theatre, under the

management of the Earl of Westmeath and Frederick E. Jones, afterwards lessee of the Dublin Theatre Royal.

J. D. Herbert, an artist and amateur, who performed here, gives the following account of the circumstances which led to the Music Hall having been selected for this purpose:

"Jones told me of a notion he had conceived of getting up a private theatre on an elegant and extensive plan, that would require premises of great space, and asked me if I could direct him to any building that might suit his purpose. I mentioned Fishamble-street. He observed there would be a good subscription from persons of the first rank, and he should feel obliged if I would accompany him to view it. I accordingly attended him, and on our way I pointed out the great advantage of having a shell so appropriate for his plan that he could decorate it as he wished, but that must not be made known until he got it into his possession; and that I thought it might be had a bargain, from its having been some time on hands with the proprietor. We arrived, and found the owner at home. Saw the house and all its appurtenances. We inquired the lowest terms. It was to be let by lease at £80 per annum. Mr. Jones, in a hasty manner, decried its value, and said £60 was enough, and he would give no more: his offer was as hastily rejected, and he turned on his heel and went away. I spoke to the proprietor civilly, and excused Mr. Jones on the score of incompetency to estimate its true value; and I added, that I would advise him to agree to the rent of £80, and if I should succeed we would return. I then followed Mr. Jones, pointed out the necessity of securing it, for, should the owner learn who were to be the performers, double that sum would not be taken. I advised him to return, and let me write a few lines of agreement, have it signed, and I should witness, and give earnest: to all of which he consented, and the next day he got possession, then set men to

work to make the house perfectly secure to receive an audience. Lord Westmeath induced Valdrè, an Italian artist, to direct the ornamental parts, to paint the ceiling and proscenium, also some capital scenes. I added my mite, and painted two figures, Tragedy and Comedy, for the front; also a chamber of portraits for the School for Scandal. When finished, so splendid, tasteful, and beautiful a theatre, for the size, could not be found, I may say, in the three kingdoms: indeed, I never saw anything comparable with it on the Continent. The subscribers now thronged,—the first men in the land,—and from these were selected the performers, who were for the greater part worthy of the house. The *dramatis personæ* were as follows:—Captain Ashe, Mr. Charles Powell Leslie, Mr. Cromwell Price, Mr. Lyster, Mr. Westenra, Mr. Humphrey Butler, Col. Robert Howard, Mr. Thos. Goold, Mr. M'Clintock, Mr. Allen M'Clean, Mr. J. Crampton, Col. Edward Nugent, Col. Barry, Lord Westmeath, Sir Charles Vernon, Mr. Frederick Falkner, Sir Edward Denny, Mr. Wandesford Butler, and Mr. Hamy Stewart, &c."

A contemporary has left the following correct description of the internal arrangement of this theatre:—

"The interior of the house formed an ellipse, and was divided into three compartments—pit, boxes, and lattices, which were without division. The seats were covered with rich scarlet, and fringe to match, while a stuffed hand-rail carried round gave them the form of couches, and rendered them particularly agreeable for any attitude of repose or attention. The pilasters which supported the front of the boxes were cased with mirror, and displayed various figures on a white ground, relieved with gold. The festoons were fringed with gold, and drawn up with golden cords and tassels. The ceiling was exquisitely painted. In the front was a drop curtain, on which was depicted an azure sky with fleeting clouds, from the centre of which was Apollo's lyre emerging in vivid glory; on each side were the figures of Tragedy and Comedy,

appearing between the pillars in perspective, to support a rich freeze and cornice; in the centre was the appropriate motto, 'For our Friends.' The stage and scenery were equally brilliant; and that nothing might be wanting to complete the costume, servants in rich and costly liveries attended on the stage and in the box-rooms, to accommodate the company. The orchestra was filled with amateurs and professors. The male characters were performed by gentlemen subscribers, but the female by public actresses engaged for the purpose. In effect, everything that could contribute to the splendour and elegance of the ornament, the excellence of the performance, and the decorum of the company, was scrupulously attended to. The house opened for the first time on the 6th of March, 1793, with the Beggar's Opera and the Irish Widow. Among the performers, Captain Ashe and Lord Westmeath were particularly distinguished. His Lordship's performance of Father Luke, in the Poor Soldier, was considered a masterpiece, and gained for the noble representative the celebrity of having his portrait in that character exhibited in all the print-shops and magazines of the day. The audience were always distinguished by rank and fashion, but, by the rules of the theatre, were almost entirely females, no gentleman who was not a subscriber being on any account admitted."

The parts in those plays were allotted as follows:—

Beggar's Opera:—Captain Macheath—Captain Ashe; Peach'em—Capt. Browne; Lockit—Capt. Stewart; Mat-o'-the-Mint—Mr. H. Butler; the Gang—Lord Thurles, Mr. W. Butler, Mr. Holmes, Mr. Vernon, Mr. Herbert, Mr. Rochfort, Lord Cunningham, Mr. Whaley, Mr. Talbot; Filch—Mr. Howard; Lucy—Mrs. Garvey; Mrs. Peach'em—Diana Trapes; Mrs. Slammekin—Mrs. Dawson; Women—Mrs. Wells, Miss Atkins, Miss Kingston, Miss O'Reilly; Polly—Mrs. Mahon.

The Irish Widow:—Whittle—Mr. Howard; Sir Patrick O'Neil—Mr. Nugent; Nephew—Capt. Witherington;

Bates—Mr. Holmes; Thomas—Capt. Browne; Keckscy—Capt. Stewart; The Irish Widow—Mrs. Garvey.

The following were the dramatis personæ in THE RIVALS, as performed here in 1793:—Sir Anthony Absolute—Mr. Lyster; Capt. Absolute—Capt. Ashe; Falkland—Mr. Witherington; Bob Acres—Mr. Howard; Fag—Mr. Humphrey Butler; Coachman—Mr. Vernon, of Clontarf; Jacob Gawkey—Capt. Hamilton; Sir Lucius O'Trigger—Mr. F. Jones. Women:—Miss Campion, Mrs. Dawson, Mrs. Garvey.

This company continued their performances here till 1796. The Music Hall has been occasionally used in the present century for various entertainments, on a scale very different to the style in which they were conducted before the Union.

Major Robert Wood, in 1666, held a house in Fishamble-street, "commonly called the sign of the Bell;" an Inquisition of 1690, notices a house here called the "Old Walls," in the tenure of Alderman John Preston; and about the same period a poultry market was located on the eastern side of this street. The "King's Head" in Fishamble-street was kept by Thady Connor in 1675; and copper tokens are extant, issued here in the same century by Arlanter Ussher and John Puller, merchants. Near St. John's Church was the school of Ninian Wallis, M.A., author, among other works, of "Britannia Concors; a Discourse in Latin, both prose and verse, concerning the advantages of the British Union, for the security of the Protestant interest in Ireland, 1707."

At the "great room" of the Philharmonic Society, opposite to St. John's Church in Fishamble-street, Dr. Arne, his wife, and the accomplished Mrs. Cibber, gave several concerts in 1742, beginning, generally, at seven P. M. Mrs. Arne, on those occasions, was usually accompanied by the performance of her husband on the violin; and "between the acts of his serenatas, operas, and other musical performances, he introduced comic interludes (after the Italian manner), amongst which were Tom Thumb, the original burlesque opera, com-

posed by him; the Dragon of Wantley; Miss Lucy in Town, &c., intended to give relief to that grave attention necessary to be kept up in serious performances."

The concerts of the Philharmonic Society for the year 1744 included—"Solomon, a serenata; Esther; Athalia; Acis and Galatea; Israel in Egypt; Alexander's Feast, by Handel; Solomon; Lockman's Ode on St. Cecilia's Day; David's Lamentation over Saul and Jonathan; and Hart's Pindaric Ode, by Boyce:" and lectures on philosophy and other subjects were frequently delivered at the Philharmonic Room in 1749, the usual hour for their commencement being six P. M. Among other performances here may be noticed—"Solomon's Temple: an oratorio. The words by Mr. James Eyre Weeks; the music composed by Mr. Richard Broadway, Organist of St. Patrick's Cathedral, Dublin. Performed for the benefit of the sick and distressed Freemasons."

A school of great reputation was kept in this street by John Gast, D. D., who became curate of St. John's in 1744, and while officiating here published his Grecian History, a work recommended by the University of Dublin. In 1761 he was removed from St. John's to the living of Arklow, to which was added the Archdeaconry of Glendalogh and the parish of Newcastle. He exchanged Arklow for the parish of St. Nicholas Without in 1775, and died in the year 1788. Gast was of French extraction: his father, Daniel Gast, a Huguenot physician, left Saintonge, in Guienne, in 1684, to escape the persecution, and settled in Dublin with his wife, Elizabeth Grenoilleau, a near relative of the author of "L'Esprit des Lois."

Cornelius Kelly, a humorous fencing-master, who resided in Fishamble-street in the early part of the last century, was reputed the best swordsman of his day; and at a public match at London in 1748, he signally defeated the most expert professional fencer in Great Britain. A practical joke played by Kelly upon Oliver Goldsmith, who was induced from his re-

presentation to take the house of Sir Ralph Fetherstone at Ardagh for an inn, is believed to have suggested the plot of "She Stoops to Conquer."

William Maple, chemist, of Fishamble-street, was summoned to give evidence, in 1723, before the House of Commons, relative to the composition of the metal in Wood's halfpence; and in 1727 the Irish Parliament presented him with £200 "as an encouragement for discovering a new method of tanning leather by a vegetable, the growth of this kingdom;" on which he published in 1729 a pamphlet of thirty-nine pages, under the title of "A Method of Tanning without Bark," dedicated to Speaker Conolly and the House of Commons. The proposed substitute for bark was the root of tormentilla erecta, or septfoil, called léanartach and leamhnacht by the native Irish, who appear to have been acquainted with its chemical properties long previous to Maple's era. Maple was subsequently one of the originators of the Dublin Society, to which he acted as Secretary and Registrar till his death in 1762, at the age of 104 years.

At the "Three Tuns" in Fishamble-street, kept in 1742 by James King, there was a daily ordinary, with two substantial dishes of meat, at eight pence per head. The sitting justices of the city of Dublin transacted their business here till 1757, and the Rolls Office was held in this street till 1786.

In the last century the manufacture of wicker baskets was carried on extensively in Fishamble-street, one of the artificers engaged in which was father to "Tom Echlin," a noted city wit and choice spirit, whose portrait, admirably etched from a design by R. Hunter, was twice published. A local print in 1754 thus notices his death:—"Thursday night, died of a violent match of funking,—a taste much in vogue with the eminent smoakers of tobacco,—that facetious good fellow and hearty cock Thomas Echlin, remarkable for his vivacity and drollery in the low way, for eating of living cats, leaping into the river in frosty weather, and performing many shocking

and unnatural tricks to please, or excite wonder: his death was as violent as all the actions of his life, having funked to that degree, that the sweat poured from his face in drops as large as Rouncival peas, and vomitted blood of which he died; the picture of this wonder in his sphere at his best state, was published in an etched print, with the just emblems of his ambition, a decanter and glass at his elbow, and a pipe in his right hand."

J. Kinnier, printer and paper-maker "at the Green Man" in Fishamble-street, was an extensive publisher of street ballads about 1785; and the late James Clarence Mangan, author of the "Anthologia Germanica," was born in this street in 1803.

"Copper-alley," erected on a portion of the ground anciently known as "Preston's Inns," received its present name from the copper-money there coined and distributed by Lady Alice Fenton, widow of Sir Geoffrey Fenton, a writer of considerable merit, and Secretary of State in Ireland from 1581 till his death in 1608.

Lady Alice Fenton, "whose religious and charitable courteous life was an example to her sex," was the daughter of Robert Weston, one of the Lords Justices and Chancellor of Ireland from 1567 to his death in 1573; and we are told, that he was "so learned, judicious, and upright in the course of judicature, as in all the time of that employment he never made order or decree that was questioned or reversed." The Lady Catherine, daughter of Sir Geoffrey Fenton, became the wife, in 1609, of Richard Boyle, the first Earl of Cork. Her effigy, with those of her parents, husband, and children, is preserved in the "Boyle monument" in St. Patrick's Cathedral.

In 1610 Sir Geoffrey's only son, William Fenton, was in possession of "the old house or toft called Preston's Inns, with all the barns, backsides, and places thereto belonging, upon which were then built certain houses or tenements near

Alderman John Forster's ground; with an orchard or garden on the south of the said house, in the tenure of Lady Alice Fenton, widow; two gardens near the same, extending to Croker-lane, west, to the land of St. John's Church and Castle-street, south, and to street near Isod's Tower, east, upon which gardens several houses were lately built by Sir Geoffrey Fenton, Knight, deceased, then called Lady-rents, otherwise Copper-rowe, together with the street between the said houses, extending to the street near Dame's-gate, in the tenure of the said Lady Fenton." In 1619 Sir William Fenton, Knight, held also "the twelve messuages or tenements and gardens in Copper-alley, as also the street or lane called Copper-alley, together with a straight passage or lane under William Hampton's house, leading from Copper-alley to Scarlet-lane," now Upper Exchange-street.

Sir John Temple states, that on the 22nd of October, 1641, previous to the intended seizure of Dublin by the Irish, "the conspirators, being many of them, arrived within the city, and having that day met at the Lion Tavern, near Copper-alley, and there turning the drawer out of the room, ordered their affairs together, drank healths upon their knees to the happy success of the next morning's work."

Redmond Maguire, of Enniskillen, in his examination on the 1st of November, 1641, preserved among the manuscripts of Trinity College, Dublin, deposed "That this examinant did ride along to Dublin with the Lord Maguire on Friday evening, and having putt up his horse, waited on him to the Redd Lyon Tavern in Copper-allie that evening, there being in his lordship's company Captain MacMahon and divers others in scarlett and scarfes, whose names he knoweth not, and there remained drinking for the space of an hour, and after that went into the town with the young men who attended on my lord, and did drink with them, and after that came to his lordship's lodging at Nevill's house, in Castle-street, where he did drink with some of his lordship's servants

until nine of the clock that night, and thence departed to his own lodging at one Betagh, his house in the Back-lane."

Edward Harris and Henry Yeates, of Copper-alley, issued tokens in the seventeenth century; and Francis Stoyt, merchant, resident here, was attainted by the Jacobites in 1689. Andrew Crooke, at the "sign of the Royal Arms" in Copper-alley, was the King's printer-general for Ireland from 1693 to 1727; here also were the printing offices of Thomas Hume (1715) and of Samuel Powell, at the "sign of the Printing Press," 1717. From the early part of the last century Copper-alley was noted for its eating-houses, one of the most frequented of which was the "Unicorn Tavern." A passage opened through Copper-alley to the Music Hall during Handel's visit in 1742, though long closed, is still discernible.

The "Copper-alley Gazette," occasionally published in 1766 in the "Freeman's Journal," contained a satirical account of the proceedings of the politicians of the day under feigned names. A woman, known as "Darkey Kelly," who kept an infamous establishment in this alley, was tried for a capital offence about 1764, sentenced to death, and publicly burned in Stephen's Green. Her sister, Maria Llewellin, was condemned to be hanged in 1788, for her complicity in the affair of the Neals with Lord Carhampton. Till about ten years ago there stood, on the north-western side of Copper-alley, a very large brick mansion, popularly styled the "Maiden Tower," which contained such a labyrinth of rooms, galleries, and doors, that it was almost impossible for any person to discover the mode of descent from the upper stories, unless accompanied by a guide acquainted with the intricacies of the building.

"Saul's-court," on the eastern side of Fishamble-street, takes its name from Laurence Saul, a wealthy Roman Catholic distiller, who resided there at the sign of the "Golden Key," in the early part of the last century. The family of Saul or Sall was located near Cashell early in the seventeenth century.

James Sall, a learned Jesuit, during the wars of 1642, protected and hospitably entertained Dr. Samuel Pullein, subsequently Archbishop of Tuam, who, during the Protectorate, encountered Dr. Sall in England, preaching under the disguise of a Puritan shoemaker. Andrew Sall, a Jesuit "of the fourth vow," Professor in the Irish College of Salamanca, and afterwards at Pampeluna, Placentia, and Tudela, was appointed Superior of his Order in 1673, and in 1674 publicly embraced the Protestant religion in Dublin. Sall, who is said to have been the first Irish Jesuit who renounced the Roman Catholic faith, obtained considerable preferment in the Established Church, and died in 1682, leaving behind him many controversial works. He was the intimate friend of Nicholas French, Roman Catholic Bishop of Ferns, who lamented his heterodoxy in a work entitled "The Doleful Fall of Andrew Sall," 1674. "I loved the man dearly," says French, "for his amiable nature and excellent parts, and esteemed him both a pious person and learned, and so did all that knew him."

About 1759 Laurence Saul was prosecuted for having harboured a young lady named Toole, who had sought refuge in his house to avoid being compelled by her friends to conform to the Established Church; and the Chancellor, on this trial, made the famous declaration, that the law did not presume that an Irish Papist existed in the kingdom. In a letter to Charles O'Conor, who had advised him to summon a meeting of the Catholic Committee, for the purpose of making a tender of their service and allegiance to Government, Saul wrote as follows:—"Since there is not the least prospect of such a relaxation of the penal laws, as would induce one Roman Catholic to tarry in this house of bondage, who can purchase a settlement in some other land, where freedom and security of property can be obtained, will you condemn me for saying, that if I cannot be one of the first, I will not be one of the last, to take flight from a country, where I have not the least expectation of encouragement, to enable me to

carry on my manufactures, to any considerable extent? 'Heu, fuge crudeles terras, fuge littus avarum!'—But how I will be able to bear, at this time of life, when nature is far advanced in its decline, and my constitution, by constant exercise of mind, very much impaired, the fatal necessity of quitting for ever friends, relatives, an ancient patrimony, my *natale solum*, to retire perhaps to some dreary inauspicious clime, there to play the schoolboy again, to learn the language, laws, and institutions of the country; to make new friends and acquaintances; in short, to begin the world anew. How this separation, I say, from every thing dear in this sublunary world would afflict me I cannot say, but with an agitated and throbbing heart. But when Religion dictates, and Prudence points out the only way to preserve posterity from temptation and perdition, I feel this consideration predominating over all others. I am resolved, as soon as possible, to sell out, and to expatriate; and I must content myself with the melancholy satisfaction of treasuring up in my memory the kindnesses and affection of my friends." Saul soon after quitted his native land and retired to France, where he died in October 1768.

Early in the present century a suite of rooms in Saul's-court was occupied by the "Gaelic Society," founded in December 1806, for the preservation and publication of ancient Irish historical and literary documents, by the subscriptions of members. The principal persons connected with the movement were Theophilus O'Flanagan, of Trinity College, Dublin; Denis Taaffe, author of the "History of Ireland," written as a continuation to Keating; Edward O'Reilly, compiler of our most complete "Irish Dictionary;" William Halliday, author of a "Grammar of the Gaelic Language," published in 1808, and translator of the first portion of Keating's "History of Ireland;" Rev. Paul O'Brien, author of "An Irish Grammar;" and Patrick Lynch, who wrote "A Life of St. Patrick," and "A Short Grammar of the Irish Language."

The Gaelic Society only effected the publication of a single volume, which was edited by their Secretary, O'Flanagan, and contained, among other documents, the ancient historic tale of the "Death of the Children of Usnagh," which furnished Moore with the subject of his ballad—

"Avenging and bright fall the swift sword of Erin."

Another portion of the same book supplied the theme of the poem,—

"Silent, O Moyle, be the roar of thy water."

"Whatever may be thought of those sanguine claims to antiquity which Mr. O'Flanagan and others advance for the literature of Ireland, it would be a lasting reproach," says Moore, "upon our nationality, if the Gaelic researches of this gentleman did not meet with the liberal encouragement they so well merit."

O'Flanagan, was, however, comparatively ignorant of the more obscure Celtic dialects; and necessitous circumstances unhappily induced him to accommodate his interpretation of certain ancient Irish documents to suit the purposes of Vallancey and other theorists of his day. Although the Gaelic Society published but one volume, it called forth the talents of scholars, who, having achieved much, when we consider the spirit of their time, demand our respect for having exerted themselves for the preservation of native Irish literature at a period when it was generally neglected.

CHAPTER III.

THE CATHEDRAL OF THE HOLY TRINITY, OR CHRIST CHURCH.

The early history of the Cathedral of the Holy Trinity at Dublin, commonly called Christ Church, is involved in much obscurity. The local manuscript known as the "Black Book of Christ Church," compiled in the fourteenth century, states that "the vaults or crypts of this church were erected by the Danes before St. Patrick came to Ireland, the church not being then built or constructed as at the present day; wherefore St. Patrick celebrated mass in one of the crypts or vaults, which is still called the 'crypt or vault of St. Patrick.' And the Saint, observing the great miracles which God performed in his behalf, prophesied and said that after many years here shall be founded a church, in which God shall be praised beyond all the churches in Ireland."

These statements, based solely on Anglo-Irish traditions, are totally at variance with authentic history; and, as an inquisition in the reign of Richard II. decided, that the institution had been "founded and endowed by divers Irish-men, whose names were unknown, time out of mind, and long before the conquest of Ireland," it is probable that the buildings recorded to have stood on the site of the Cathedral were originally occupied by the Abbots of Dublin, mentioned in our annals previous to the Scandinavian settlements; and the name of Christ Church may have been derived from *Cele Chriost*, a saint of high reputation, noticed by Oengus in the ninth century as Bishop of the church of Cele Christ in Ui Dunchadha, a territory in the immediate vicinity of Dublin.

About the year 1038 Sigtryg, chief of the Northmen of Dublin, is said to have given to Donogh, Bishop of the Irish

and Danes of that city, the site on which the present Cathedral stands, together with the lands of Kealdulek, Rechen, and Portrahern, with their villeins, cows, and corn, and to have contributed sufficient gold and silver to build a church and its whole court. The nave and wings of the Cathedral were constructed by Bishop Donogh, who also erected an episcopal palace contiguous to it; and the institution received considerable grants of land from the native Irish, with which race its founder, Sigtryg, was maternally connected, his mother having been the Princess Gormlaith or Gormly, daughter of Murchadh, King of Offaly. Prior to the Anglo-Norman descent the Cathedral had acquired importance from having in its possession various miraculous relics, together with a wonderful cross, of which Cambrensis has left the following notices:—

"How a cross at Dublin spoke, and bore testimony to the truth.

"In the church of the Holy Trinity at Dublin there is a certain cross of great virtue, exhibiting a representation of the countenance of our crucified Saviour, which, in the hearing of several people, opened its mouth and spoke, not many years before the coming of the English; that is, in the time of the Ostmen. For it happened that one of the citizens invoked it as the sole witness to a certain contract, but afterwards failing to fulfil his engagement, and constantly refusing to pay the money stipulated to him who had trusted to his good faith, he one day invoked and adjured the cross in the church to declare the truth in the presence of many citizens then standing by, who considered that his appeal was more in jest than earnest; but when it was thus called upon, the cross bore testimony to the truth.

"How the same cross became immovable.

"When the Earl Richard first came with his army to Dublin, the citizens, fearing much disaster and misfortune, and mis-

trusting their own strength, prepared to fly by sea, and desired to carry this cross with them to the islands. But, notwithstanding all their most persevering efforts, neither by force nor ingenuity could the entire people of the city stir it from its place.

"How a penny offered to the cross leaped back twice, but remained the third time, after confession had been made; and how the iron greaves were miraculously restored.

"After the city had been taken, a certain archer, amongst others, made an offering of a penny to the cross, but on turning his back, the money immediately flew after him, whereupon he took it up and carried it back to the cross, when the same thing again happened, to the surprise of many who witnessed it. The archer thereupon publicly confessed that on the same day he had plundered the Archbishop's house, which is located in this church, and restoring all the stolen goods, he, with great fear and reverence, carried back the penny to the cross for the third time, and it then remained there without further movement. It also happened that Raymond, Constable to Earl Richard, having been robbed of his iron greaves by a certain young man of his train, obliged all his followers to clear themselves of the theft by an oath taken upon the aforesaid cross in the church of the Holy Trinity; shortly afterwards the young man returned from England, whither he had gone unsuspected, and threw himself, pale and haggard, at Raymond's feet, offering satisfaction, and craving pardon for his fault. He, moreover, confessed in public and in private that after swearing falsely upon the cross, he experienced the greatest persecution from it; for he felt it, as it were, oppressing his neck with an immense weight, which prevented him from sleeping or enjoying any repose. These and many other prodigies and miracles were performed at the first arrival of the English by this most venerable cross."

Bishop Donogh, founder of the Cathedral, died in 1074,

and was buried at the right-hand side of its altar; on repairing the choir some years since, his body was found there with his mitre, which was an exquisite work of art.

In 1162 Lorcan O'Tuathal, corruptly styled Lawrence O'Toole, was consecrated Archbishop of Dublin here by Gelasius, Archbishop of Armagh, assisted by many prelates; and shortly after his accession to the See he converted the Secular Canons of the Holy Trinity into Canons Regular of the order of Arras, under the government of a prior, enforcing strictly the rules of discipline, especially those connected with the celebration of the offices of the Church; and he is recorded to have obliged the canons to stand around the altar during the performance of service. Lorcan partook frequently of the meals of the canons in the refectory, observed silence at the canonical hours, and celebrated lauds and vigils every night in the choir; and when the other ecclesiastics had returned to their beds, after the conclusion of morning prayer, the archbishop remained in solitary contemplation in the church, and, kneeling or standing before the crucifix, he chanted through the whole psalter. His biographer states that some of the brethren affirmed that the Bishop "occasionally conversed with the cross, of which so many wonderful things have been related, and which from ancient times was visited by pilgrims, who held it in great veneration." At break of day, Lorcan used to go forth to the cemetery, and there chant prayers for the souls of the faithful departed. The saint is described as a man of great stature, wearing the episcopal costume over the habit of a canon regular, underneath which, next to his skin, he wore a hair shirt and other penitential garments. He entertained his guests with splendid banquets, never partaking himself of any of the delicacies, and drinking only water slightly coloured with wine; sixty, forty, or at least thirty poor people were daily fed in his presence, and the greater part of his time was passed in penitential solitude in the recesses of Gleandaloch.

From the Anglo-Normans the convent received a confir-

mation of its privileges, with endowments of land; and Lorcan O'Tuathal, Richard Fitz-Gislebert, surnamed "Strongbowe," Robert Fitz-Stephen, and Raymond "le Gros," built the choir, the steeple, and two chapels,—one dedicated to St. Edmund, king and martyr, and to St. Mary, called the White, and the other to St. Laud. A third chapel in the south aisle, adjoining to the high choir, was first dedicated to the Holy Ghost, but subsequently acquired the name of St. Lorcan O'Tuathal's Chapel, having been dedicated to that prelate after his canonization in 1225.

Richard Fitz-Gislebert was interred here in 1177, in sight of the holy cross, to provide lights for which he bequeathed the lands of Kinsali, his funeral obsequies having been performed by Archbishop Lorcan.

In 1180 the convent obtained possession of the "Baculus Jesu," or "Staff of Jesus," which was believed to have been presented to St. Patrick by a hermit residing in an island in the Tuscan sea, who was reported to have received it from Jesus Christ. This staff, said to have been covered with gold, inlaid with precious stones of great value by Bishop Tassach, a disciple of St. Patrick, was so highly venerated, that in St. Bernard's time its possessor was regarded by the lower orders as the true Bishop of Armagh and successor of Patrick. Down to the era of the Reformation, witnesses were frequently sworn in Dublin in presence of the Lord Deputy, Chancellor, and other high officers of State, upon "the holy mass-book, and the great relike of Ireland, called Baculum Christi," which, however, the late Rev. Dr. Lanigan conjectured to have been merely the walking-stick of St. Patrick. Archbishop John Comyn, who succeeded Lorcan O'Tuathal in 1181, having been maltreated by the justiciary, Hamo de Valois, went to seek redress from the King after excommunicating his persecutors, and placing the diocese of Dublin under interdict, ordering the crosses and images in the cathedral to be laid on the ground and surrounded by thorns, in order

to terrify the evil doers, who, however, persevered in their course despite the occurrence of the miracle, noticed as follows by Roger de Hoveden:—"In the cathedral church of Dublin there was a certain cross, bearing engraved upon it a life-like image of Christ, which the Irish and all others held in the greatest veneration; this crucifix, which, with the other crosses, was laid upon the ground and surrounded by thorns, appeared on the sixth day to writhe in agony, its face glowing and perspiring as though it had been placed in a fiery furnace, and tears fell from its eyes as if it were weeping; and on the sixth hour on the same day there flowed from its right side and its right breast blood and water, which were carefully preserved by the ministers of the church, who sent an embassy after their Archbishop to acquaint him with these occurrences, which were confirmed by the testimony of many venerable men, that they might be laid before the Pope."

Hamo de Valois, to expiate his offences, bestowed twenty ploughlands, in the territory of Ucunil, upon Archbishop Comyn, who enlarged the choir of the cathedral, on the south side of which he was interred in 1212, under a marble monument. A stone coffin, without date or inscription, supposed to contain the remains of Archbishop Comyn, was discovered on opening an arch in the walls of Christ Church in 1759. Henri de Loundres, Archbishop of Dublin from 1213 to 1228, gave to the priory a piece of ground to erect a gate-house to the church, and was buried beneath a wooden tomb opposite to that of Comyn. A fire in the town having, in 1283, injured the steeple, dormitory, and chapter-house of the Priory, the citizens, before repairing their own houses, subscribed to restore the cathedral, to collect alms for which Friar Henri de Cork obtained a license to travel through the kingdom in 1303.

An illustration of the existence of serfdom in Ireland at the commencement of the fourteenth century is furnished by a proceeding recorded on a Memorandum Roll of the 31st year of Edward I., from which it appears that the Prior of the Con-

vent of the Holy Trinity, Dublin, claimed William Mac Kilkeran as his serf ("nativum suum"), alleging that Friar William de Grane, a former Prior, was seized of Moriertagh Mac Gilkeran, his great grandfather, as of fee, and in right of his church in the time of peace during the reign of Henry III., taking *Marchet*, such as giving his sons and daughters in marriage; that Moriertagh had a son Dermot, who had a son named Ririth, who also had a son Ririth, and said William and Ririth, junior, had Simon, who acknowledged himself to be the serf of the Prior, in whose favour judgment was accordingly given. So early as the fourteenth century, the civic assemblies of the Mayors and Bailiffs of Dublin were occasionally held in St. Mary's Chapel in this convent; and when, during the great dearth of 1308, the Prior being destitute of corn, and having no money wherewith to purchase it, sent to Jean le Decer, then Mayor, a pledge of plate to the value of forty pounds, the latter returned the plate, and presented the Prior with twenty barrels of corn.

A controversy for precedence between the Prior and Canons of this convent, and the Dean and Chapter of St. Patrick's, was composed in 1300 on the following terms: "that the Archbishop of Dublin should in future be consecrated and enthroned in the Priory of the Holy Trinity; that each church should be styled Cathedral and Metropolitan; that the Convent of the Holy Trinity, as being the greater, the mother, and the elder church, should have the precedence in all rights and concerns of the Church; that the cross, mitre, and ring of every Archbishop, in whatever place he died, should be deposited in the convent of the Holy Trinity; that each church should alternately have the interment of the bodies of the Archbishop, unless otherwise ordered by their wills; and that the consecration of the crism and oil on Maunday Thursday, and the public penances, should be held in the church of the Holy Trinity."

In conformity with this compact, the crozier and other

movable property of the See of Dublin were always committed to the custody of the Prior of this Convent on the decease of the Archbishop: so that, after the death of Archbishop Richard Talbot, in 1449, the archiepiscopal crozier, having been pledged by John Streguthen to Richard White, tailor, for five marks, the new Archbishop, Michael Tregury, decreed that it should be released by the Prior and Convent of the Holy Trinity, who had the honour of its custody.

During the government of Robert de Gloucester, Prior from 1325 to 1331, Edward III. granted the convent license to build a bell-tower of stone for the church; and the "White Book" records that John de St. Paul, Archbishop of Dublin (1349–1362), erected the chancel, with the archiepiscopal throne, the great window on the eastern side of the high altar, and three other windows on the southern side between the great window and the Archbishop's seat. To perpetuate the memory of these erections, De St. Paul by his will desired to be buried under a marble tomb, with a brazen image of himself on its second step, in front of the great altar.

The colonial Parliament, in which the Prior always held a seat, passed a law, in 1380, that no native should be suffered to profess himself in this institution; an enactment so strictly observed that, excepting in the reign of James II., no Irishman was admitted even as vicar-choral of Christ Church until John A. Stevenson was enrolled among the pupils of its music school late in the eighteenth century. In 1395, Richard II. knighted here four Irish princes, as narrated by Castide to Froissart:

"Ils furent faits chevaliers de la main du roy Richard d'Angleterre, en l'église cathédrale de Duvelin, qui est fondée sur saint Jean Baptiste. Et fut le jour Notre Dame en Mars, qui fut en ce tems par un jeudi; et veillèrent le mercredi toute la nuit ces quatre rois en la dite église; et au lendemain à la messe, et à grand solemnitê, ils furent faits chevaliers, et

avecques eux messire Thomas Ourghem et messire Jonathas de Pado son cousin. Et étoient les quatre rois tous richement vêtus; ainsi comme à eux appertenoit, et sirent ce jour à la table du roi Richard d'Angleterre."

The shrine of St. Cubius, carried from Wales by some citizens of Dublin who had made a descent upon that country, was deposited in the cathedral of the Holy Trinity in 1404; and the Black Book records that in 1461 the great eastern window of the cathedral was blown down by a violent tempest, which caused great destruction to the various deeds and relics preserved in the church, breaking the chest which contained the "Baculus Jesu," and other relics; but the staff was found lying uninjured on the top of the stones, while the other contents of the chest were utterly demolished; "which," says the writer, "was esteemed a miracle by all who saw it."

A Parliament assembled in this building in 1450; and in 1487 here was performed the coronation of Lambert Simnel, with a crown which, says Cox, "they took from the statue of the Virgin Mary, in St. Mary's Abby; and this ceremony was rendered more solemn by a sermon preached by the Bishop of Meath on the occasion, and by the attendance of the Lord-Deputy, the Chancellor, Treasurer, and other the great officers of State. And after he was crowned they carried him in triumph upon the shoulders of great Darcy of Platten."

Sir Richard Edgecumbe, on his arrival in Dublin in 1488, as Commissioner from Henry VII., caused the Bishop of Meath to read publicly in Christ's Church the "Pope's Bull of accursing, and the absolution for the same, and the grace which the King had sent by him" to grant pardons to those who had confederated with Simnel and were prepared to return to their allegiance. The practice of publicly reading important ecclesiastical documents in this cathedral appears to have been customary from an early period, as in 1317, after the promulgation here of the Papal Bull for the election of Alexandre de Bick-

nor to the See of Dublin, another Bull was read, proposing a truce of two years between the King of England and Robert de Brus.

The great resort of pilgrims to this establishment, attracted by the many relics in its possession, was interrupted, towards the close of the fifteenth century, by "certayn persones maliciously disposed, who let and interrupted certayn pilgrimes which were cummying in pilgrymage unto the blissed Trinite to do there deuocoun, contrary to all good naturale disposicoun, in contempt of our modire the chirch, and to the great hurt and preiudice of the said prior and conuent, and in contynuance like to be a great distruccoun unto the place and house forsaid." To check those precursory symptoms of a religious reformation, a Parliament held in Dublin 1493, before Walter Fitz Symon, Archbishop of Dublin, deputy of Jasper, Duke of Bedford, decreed a penalty of twenty pounds against persons who vexed, disturbed, or troubled any "pilgrym or pilgrymes, disposed in pilgrymage to visite the said blissed Trynyte, any saint or seintis, relike or reliks, within the said cathedrale chirch or precinct of the same, in there cummyng, abiding, or retournyng, or any other person or personys, clayming the grith of the said chirch, being within the said chirch or the precinct of the sam."

Three years subsequently the Mayor and citizens of Dublin enacted, "that no pylgrymys that comyth in pylgrymage to the blyssed Trynyte, to the holy Rode, or Baculus Jesu, or any othyr image or relyk within the said place, shal not be vexid, trowled, ne arrestyd commyng ne goying duryng hys pylgrymage. Also that eny that wyll take refutte and socor off the sayd place, shal not be lettyd to go therto ne be arresstid within the precyncte of the same."

Gerald Fitz Gerald, eighth Earl of Kildare, erected, in 1512, a chapel, dedicated to the Virgin Mary, in the choir of the church, which was usually styled "My Lord of Kildare's Chapel," to distinguish it from the ancient chapel dedicated

to Sancta Maria Alba, called the "Whit Mary Chapel." This nobleman, buried in 1513 near the high altar, is commemorated as follows in the Mortiloge of the convent:—

"Gerald Fytz Moryce sometime earl of Kildare, and deputy or lieutenant of our lord the king in the land of Ireland, bestowed upon us, during his lifetime, one pair of vestments of cloth of gold of tissue, and in his last will bequeathed us his best cloak of purple and cloth of gold to make vestments, and also gave the town called great Coporan with all thereto pertaining, to support a canon to celebrate mass for his soul and for the soul of Thomas Plunket, formerly chief justice of the king's court of common pleas in Ireland, and for the souls of all the faithful departed, for which an office of nine lessons was appointed in the year of our lord 1513."

The following extracts from the "Mortiloge" exhibit the nature of the benefactions to this priory:—

"Master Thomas Walche, and his wife Elizabeth Stokys, gave a gilt bowl called 'allott,' price four marks. Thomas Smothe newly glazed four windows in St. Mary's chapel. Richard Tristi, sub-prior of the church, handsomely ornamented the tabernacles round the great altar, as also the centre of St. Mary's chapel and its altar, and likewise had the church newly whitewashed in the year 1430. John Dowgan, merchant, bequeathed a silver bowl, weighing twenty-two ounces, with directions to have it fashioned into a chalice. Thomas Montayny restored, without payment, the mass-book of St. Mary's chapel, which had been pledged with him for thirteen shillings and four pence. John Walsche, priest and member of our congregation, gave a book, which is chained at the end of the choir. Cornelius, archdeacon of Kildare in 1510, bequeathed fourteen pounds of silver to buy a cape of blood-coloured velvet. Robert Cusake left a gilt chalice and a psaltery. Rosina Holywood, wife of Arland Ussher, gave a silver bowl of twenty-seven ounces for the common table of the vicars. John Whytt, sometime mayor of Dublin, bequeathed a zone,

value twenty shillings, to the image of St. Mary, the white. His wife, Johanna Roche, left to the prior and convent, one bowl, called, 'lenott,' price four marks, and a silver goblet, price twenty shillings. John Kyrcham was the artificer of the bells of the convent; and the lady of Kyllen, on being received into the confraternity with certain of her sons, gave to the high altar a gilt image of the Virgin Mary, value ten pounds."

In the convent of the Holy Trinity was usually performed the ceremony of receiving the homage of such of the native Chiefs as entered into alliance with the English Government; and in its great hall down to the sixteenth century, the Mayor of Dublin was generally sworn into office.

The changes of religion during the reign of Henry VIII. necessarily interfered with the privileges granted to pilgrims to the convent; and Dr. George Brown, Archbishop of Dublin, writing to Thomas Cromwell in 1538, observes:—"The Romish reliques and images of both my cathedrals, in Dublin, took off the common people from the true worship; but the Prior and the Dean find them so sweet for their gain, that they heed not my words; therefore send in your lordship's next to me, an order more full, and a chide to them and their Canons, that they might be removed: let the order be, that the chief governor may assist me in it." In pursuance of this policy, Archbishop Brown procured the removal of the various relics of the cathedral, and publicly burned the "Staff of Jesus," which, according to the native annalist, "was in Dublin performing miracles, from the time of Patrick down to that time, and had been in the hands of Christ while he was among men." In the place of the images and relics, thus removed from the cathedrals and churches in his diocese, Dr. Browne substituted the Creed, the Lord's Prayer, and the Ten Commandments, in gilded frames.

Notwithstanding the destruction of St. Patrick's staff at Dublin, another crozier of the same saint appears to have been

preserved for more than a century later, as in the unpublished Proceedings of the Roman Catholic clergy of the diocese of Meath, about 1680, we find a special prohibition against any person, without license of his ordinary, going about with the staff, called the staff of St. Patrick, the veil of St. Brigid, or the Gospels of St. Colum Cille.

In 1538 Henry VIII., according to the recommendation of the Commissioners appointed to inquire into this church, and with the consent of the Prior and Canons, restored it to its ancient state of a Dean and Chapter of secular Canons, consisting of Precentor, Chancellor, Treasurer, and six Vicars Choral, together with four boys named Choristers. By a document dated 12th December, 1539, the King acknowledged Christ Church as the archiepiscopal seat or See, and the second metropolitan church in Ireland; and Robert Paynswick, its last Prior, was formally invested with the Deanery by letters patent, dated 11th May, 1541.

The following extract from the cathedral accounts for the year 1542 exhibit the prices paid for articles of food at that period:—

"The expensis on the Bishops at Christmas:—

Imprimis, the fyrst nyght, eggs, iiid; dry fyshe, viiid; a roll of freshe samon, ivd; a pastie of fresh samon, ivd; drinke, viiid; brede, vid. On the morrow to brekfaste—a pece of bef, ivd; brede, ivd; drinke, ivd. For ther standinge dynner—a pece of bef, ivd; porke, ivd; three hennes, [ ]; brede, ivd; drinke, ivd; wyne, iiid. The second supper—a pece of bef, ivd; a pece of porke, ivd; two hennes, ivd; wyne, iiid."

The native annalists record that in 1545, "a part of Christ Church (*Teampall Criost*) was broken down for some purpose, and a stone coffin was discovered, in which was the body of a bishop, in his episcopal dress, with ten gold rings on his ten fingers, and a gold mass-chalice standing beside his neck. The body lay in a hollow, so cut in the stone by a chisel as to

fit the shape of the body; and it was taken up, all the parts adhering together, and placed in a standing position, supported against the altar, and left there for some time. No part of the dress had faded or rotted, and this," say the annalists, "was a great sign of sanctity."

Edward VI., in 1547, added to the establishment six more Presbyters, and two additional Choristers, styled Personistæ, which arrangement was confirmed by Philip and Mary, and continued during the reign of Elizabeth. Thomas Lockwood, Archdeacon of Kells, succeeded, in 1543, as second Dean of Christ Church, which office he held during the various changes of religion in the reigns of Henry VIII., Edward VI., Philip and Mary, and Elizabeth.

On Easter day, 1551, the liturgy in the English language was read, for the first time, at Christ Church, in the presence of the Lord Deputy St. Leger, Archbishop Brown, the Mayor and the bailiffs of Dublin: but on the accession of Mary, the Roman Catholic ceremonies were reinstated until their suppression by Elizabeth in 1559, and on the 30th August, in the latter year, the "Earl of Sussex, Lord Deputy, came to Christ's Church, where Sir Nicholas Dardy sang the litany in English, after which the Lord Deputy took his oath, and then they began to sing (We praise Thee, O God, &c.), at which the trumpets sounded. January the 12th, began the Parliament to sit in Christ's Church, which also ended in the beginning of February following, having enacted the Act of Uniformity, and several other laws.—This year orders were sent to Thomas Lockwood, Dean of Christ's Church, to remove out of his church all Popish relicks, and images, and to paint and whiten it anew, putting sentences of Scripture upon the walls, in lieu of pictures or other the like fancies; which orders were observed, and men set to work accordingly on the 25th of May, 1559. Doctor Heath, Archbishop of York, sent to the two Deans and Chapters of Dublin, viz., of Christ's Church and St. Patrick, a large Bible to each, to be placed in the middle

of their quiers; which two Bibles, at their first setting up to the publick view, caused a great resort of people thither, on purpose to read therein, for the small Bibles were not common then, as now."

In April, 1562, the roof, south wall, and part of the body of the church, fell, and broke Strongbowe's monument; in the ensuing June the repairs of the building were commenced, and in the wall, when completed, the following inscription was inserted:—

THE : RIGHT : H
ONORABL : THE : LO : OF : SVSSEX : LEVTNT :
THIS : WAL : FEL : D
OWN : IN : AN : 1562.
THE BILDING : OF : THIS : WAL :
WAS : IN : AN : 1562.

The accounts of the Proctor, Sir Peter Lewis, from October, 1564, to October, 1565, preserved among the manuscripts of Trinity College, Dublin, record various particulars connected with the repairs of the cathedral, the stone used in which was quarried at the Dodder and at Clontarf, while the artificers engaged in the works were dieted by the Proctor, whose book contains several entries of large quantities of meat purchased and salted for their use, and concludes with the following memorandum:—

"Sunday, the 21 day of October Item payd for brede for the massons, xvid; they dyned with me this day, for I had no mony to pay them for that tyme, but I was glad to gyv them ther dyner that day, but meat and dryncke."

The tomb of Strongbowe was repaired in 1570, by Sir Henry Sidney, Lord Deputy, as commemorated in the inscription, which is still extant:—

THIS : AVNCYENT : MONVMENT : OF : RYCHARD : STRA
NGBOWE : CALLED : COMES : STRANGULENSIS : LORD : OF :
CHEFSTO : AND : OGNY : THE : FYRST : AND : PRINCYPALL : INVADER : OF
IRLAND : 1169 : QUI : OBIIT : 1177 : THE : MONVMENT : WAS : BROCKEN : BY : THE :

FALL : OF : THE : ROFF : AND : BODYE :
OF : CHRISTES : CHVRCHE : IN : A$^{o}_{N}$: 1562 : AND :
SET : VP : AGAYNE : AT : THE : CHARGYS : OF : THE :
RIGHT : HONORABLE : SR : HENRI : SYDNEY :
KNYGHT : OF : THE : NOBLE : ORDER : L : PRESIDENT :
OF : WAILES : L : DEPVTY : OF : IRLAND : 1570.

Of this monument, representing a cross-legged figure in chain armour, with another recumbent but imperfect statue by its side, a local writer of the seventeenth century observes that: "The marbles of the two effigies are of different colours; that which is commonly reputed to be the father's being black, the son's, grey. The effigies which was first put up for the father, being broken all to pieces by the fall of the church, as aforesaid: the Lord Deputy caused a monument of the Earl of Desmond, which was at Drogheda, to be removed and placed instead of that of Strongbow; so that the son's is the ancienter of the two. The son's effigies being but from the thighs upwards occasioned a false story, that his father cut him off in the middle with a sword; but it is a mistake, for it was the fall of the church that broke the other parts of the effigies to pieces, and Strongbow did no more than run his son through the belly, as appears by the monument and the chronicle."

A deed of the year 1557 records an agreement made for the payment of a sum of money "at the Font stone" in Christ Church, but Strongbowe's tomb was the place more generally appointed for the fulfilment of such engagements. The validity of payments made in the debased coin of Elizabeth was decided in 1605, by a law-suit which arose from Gilbert, a London merchant, refusing to receive one hundred pounds, in the "mixed money of the new standard," from Brett, a Drogheda trader, who had contracted to pay that amount "at the tomb of Earl Strongbow in Christ Church, Dublin," where, until the middle of the last century, bonds, rents, and bills of exchange, were usually made payable by the citizens.

The form of performing public penances here is illustrated

by the following order, made on the 7th of March, 1570, by the Commissioners for Causes Ecclesiastical against Richard Dixon, Bishop of Cork, who was deprived of his See "propter adulterium manifestum per eum commissum et confessum," a fact unnoticed by our ecclesiastical historians:

"That upon Sondaie next immediatlie following into the cathedrall churche of the blessed Trynitie in Dublin the said Bishop shall come even at such tyme as the preacher shall goe up into the pulpitte to preache, with a white rodde in his hand and so bareheaded shall goe up into another lower pulpitte sett there for the same purpose and there stand during the whole time of the sermon and after that the preacher shall make an end the said Bishop shall there openlie confesse his faulte and desire forgevenes of God and the people to pray for him and immediatlie after that, in the same place he himself shall utter somewhat touching the grevousness of his owne faulte and shewe his repentence therefor and desire forgevenes openlie of God and all ye people to pray for him and to forgyve him whom he hath by comitting of the same offended, and all the premisses in the most penitent maner he can doe."

The Dean and Chapter being unable from their own resources to complete the restoration of the portions of the Cathedral taken down by the advice of Sir Henry Sidney, commissioned James Walsh, the Precentor, to collect subscriptions for that purpose, but he being occupied in superintending the artificers and masons, Peter Calf was appointed as his substitute in 1583, all donors being requested to write in his book their names and the amount of their contributions.

The learned James Ussher was one of the clergymen appointed in 1600 to preach in Christ Church before the chief governors, who at that period used to attend divine service in this Cathedral twice on Sundays. "I dare be bold to avowe," says Barnaby Rych, about the same time, "that there is never a pulpit within the city of London (that at Paul's crosse only excepted) that is better supplied than the pulpit at Christ

church in Dubline," notwithstanding which the same author avers that: "In the time of divine service, and in the time of the sermon, as well in the forenoone as in the afternoone, even then (I say) every filthy ale-house in Dublin is thronged full of company, that as it were in despight of our religion, do sit drinkeing and quffiang, and sometimes defiling themselves with more abhominable exercises: so that the Sabbath day, which God hath commanded to be sanctified and kept holy, is of all other days most prophaned and polluted, without any reprehension or any manner of rebuke. And although many godly preachers, and some other of the better sort of the cleargy, hath endevoured a reformation, so farre as their commission doth warrant them, the which (indeede) is but by the way of exhortation to admonish and perswade: but those that have authority to punish and correct, and doth challenge to themselves a special prerogative, to mannage all affaires whatsoever within their citty, are for the most part of them so blinded with Popery, that they can neither see, nor be persuaded that this dishonoring of the Sabbath day is any offence at all."

The constitution of the Cathedral as it at present stands was established by James I., who, by a charter dated 12th June, 1604, changed the six Vicars Choral into three Canonical Prebendaries, constituting the late Dean's Vicar Prebendary of St. Michael's; the late Precentor's Vicar Prebendary of St. Michan's; and the late Chancellor's Vicar Prebendary of St. John's; the six presbyters were converted into Vicars Choral, with the addition of four "small choristers." The Prebendaries, exclusive of the Vicars Choral, were incorporated as a Chapter, and permitted to have a common seal, power being given them to make, change, or abrogate statutes and ordinances; to elect Prebendaries and Vicars Choral, to regulate the duties of the members of the Choir, and to assign pensions, salaries, residence money, &c., to any of their body, or persons in their employment.

On the 9th May, 1615, the House of Commons appointed a Committee to meet in the afternoon in Christ Church, and to consider what motion is fit to be made to the Lord Chancellor for the repairing of the Cathedral, and also to take account of what money had been already collected for that use.

Thomas Jones, Archbishop of Dublin (1605–1619), rebuilt a considerable part of Christ Church which fell in his time, and also repaired the steeple, and placed on its summit three fans, or weather-cocks, which being afterwards fallen to decay were restored by John Parry, while Dean of the Cathedral.

James I., in the eighteenth year of his reign, granted a license to Henry Southey, Sergeant-at-Arms, to hold lotteries for three years in the city of Dublin, or any other corporate town in Ireland, in consideration of his having given £500 to repair the Cathedral of Christ Church, "now," says the record, "in a very ruinous state, unto which our Deputy and Council do usually resort to hear divine service, and also inasmuch as the same may greatly tend as well to the increase of civility, by the nourishment of friendly concourse and amity, as also the honest delight and pleasure of our subjects."

The Lords Deputy or Chief Governors of Ireland were almost invariably sworn into office in Christ Church, with a ceremonial similar to that used at the inauguration of Lord Falkland, described as follows in the Harleian manuscripts:

"Memorandum,—That on Friday, the sixth of September, 1622, Sir Henry Carye, Knight, Lord Viscount Falkland, late comptroller of his privie counsell in England, and now Lord Deputie of Ireland, landed at Hoathe late in the evening, where for that nyghte he was entertayned by the lord of Hoathe. And on Saturday in the after noone Sir Adam Loftus, Knight, Lord Viscount Loftus of Elye, lord chancellor of Ireland, and Sir Richard Wingfield, Knight, Lord Viscount Powrscrt, and Marshall of Ireland, Lords Justices of this kingdom of Ireland, being attended with divers of the nobilitie and privi counsell of this kingdome, mett the said lord Falkland within midway be-

tween Dublin and Hoathe, and so they came together to the Castle of Dublin. And upon Sunday morning, being the eighth of September, the Lords Justices and counsell met together in the counsell chambre in the castle, and the lord chancellor leaving the rest of the counsell in the chambre, being attended by Francis Edgeworth, Clerke of the crowne, of the chancerye with the roll of the Lord Deputies oath, went into the withdrawing chambre to acquainte the Lord Falkland with the same. And (after a short conference between them) the Lord Chancellor returned into the counsell chambre againe, from whence the Lords Justices, with all the Counsell, having the King's sword borne before them by Sir Charles Coote, knight and baronett, one of his maiesties Privi Counsell, repaired unto the cathedrall church of the holie Trinitie in Dublin, commonly called Christ church, where, being seated in their seates, and his maiesties sword left before them, all the Counsell, together with the gentlemen pensioners, attendants, returned backe to the castle, from whence the Lord Falkland, being by them attended, and accompanyed with the Lord Viscount Wilmott of Athlone riding by his side, they came all together to Christ church, and being there seated in their usual seates, Doctor Usher, Lord Bishop of Meath, made a learned sermon, and the sermon being ended, the lords justices came downe from their seats, the sword being borne before them, and the Lord Falkland following them to the communion table, where the Lords Justices being sett in two chaires provided for them, the said Lord Falkland delivered unto the Lord Chauncellor's hands his maiesties two patentes under the greate seale of England, for the authoritie and place of his Maiesties Deputie Generall of this realme of Ireland, which the Lord Chauncellor delivered to the hand of Francis Edgeworth, clerke of the crowne aforesaide (the Master of the Rolls being absent), to be by him publiquely read. After the reading whereof the Lord Chauncellor ministered unto the sayd lord viscount Falkland as well the oathe of his Maiesties supremacye as the oathe of the said place and room of Lord

Deputie Generell, both which he received upon his knees. Which being done, the said Lord Viscount Falkland delivered unto the said Lords Justices a lettere from his Maiestie sealed with his maiesties privie signett, and the same being by them opened and publiquely reade by Sir Dudley Norton, knight, principall secretarye of estate, did impart his maiesties pleasure unto the Lords Justices for the acceptance of his said Deputie, and delivering unto him his Highnesses sword. Whereupon they joyntly taking the sword, delivered it to the Lord Deputye, who presently, upon his receiving thereof, conferred the honor of knighthood upon Mr. Cary Lambart (second son of the Lord Lambart, deceased) and then delivered the sword unto the Lord Caulfield, Baron of Charlemont, to be by him careyed that day. And so they departed from Christ church in solemnitie of estate, the Lords Justices taking place, for that day, next the lord deputie before anie other of the lords, according to the ancient custome."

The sermon preached on this occasion excited much alarm among the Roman Catholics, as Dr. Usher, having selected the text, "He beareth not the sword in vain," Romans, xiii., delivered a discourse popularly interpreted as intended to excite a religious persecution, and sufficiently violent to call for the censure of the Primate.

On the 23rd of April, 1626, Dr. George Downham, Bishop of Derry, in his sermon before the State in this Cathedral, published the declaration of the Protestant Prelates of Ireland against granting any toleration or free exercise of religion to the Roman Catholics.

Dr. Bramhall, writing of the state of the churches in Ireland in the reign of Charles I., observes:—"First for the fabricks, it is hard to say whether the churches be more ruinous and sordid, or the people irreverent, even in Dublin, the metropolis of the kingdom, and seat of justice. To begin the inquisition, where the reformation will begin, we find one parochial church converted to the lord deputy's stable, a second

to a nobleman's dwelling house, the choir of a third to a tennis court, and the vicar acts the keeper. In Christ church, the principal church in Ireland, whither the lord deputy and council repair every Sunday, the vaults from one end of the minster to the other, are made into tippling rooms for beer, wine, and tobacco, demised all to Popish recusants and by them and others so much frequented in time of divine service, that, though there is no danger of blowing up the assembly above their heads, yet there is of poisoning them with the fumes. The table used for the administration of the blessed Sacrament in the midst of the choir, made an ordinary seat for maids and apprentices."

In a letter from Dublin Castle in 1633, the Lord Deputy Wentworth writes as follows to the Archbishop of Canterbury, relative to the cellars and taverns under the cathedral, some of which have been noticed in our account of St. John's-lane :

" There being divers buildings erected upon the fabrick of Christ church, and the vaults underneath the church itself turned all to ale houses and tobacco shops, where they are pouring either in or out their drink offerings and incense, whilst we above are serving the high God, I have taken order for the removing of them, granted a commission to the Archbishop of Dublin and others to view and certify, settled and published these orders for the service there, which I send your grace here inclosed, whereof not one was observed before."

In addition to an ordinance, here alluded to, regulating the conduct of the dignitaries of the cathedral, the following public order was issued :

" Upon the humble petition of the Dean and Chapter of the Cathedral Church of the Holy Trinity in Dublin, for the redresse of sundry abuses nearly concerning their church, and the divine office there celebrated, it is this day ordered by the Lord Deputy and Councill :—First, that noe cellar or vault under the said church, nor any house adjoining or contiguous to the said church or any part thereof, shall be imploid as a

taverne, tippling house, or tobaccoe shop, for the retayling of wine, ale, beer, or tobaccoe, after the feast of the Nativity of our Blessed Saviour next ensuing.

"Secondly, the most reverend Fathers in God, the Lords Archbishops of Armagh, Dublin, and Tuam, or two of them, are desired to view all such houses and buildings as have been erected within the memory of man against the walls of the said church, which doe either stopp up the light, disgrace and darken the same, endanger the fabrique, or any way annoy the said church; as likewise all incroachments upon the said church and churchyard within memory as abovesaid; and upon their certificate all such new erections and incroachments are, by order of this Boarde, to be removed.

"Thirdly, that noe person of whatsoever degree presume to putt on their hatts during the time of divine service, that is, prayers, hymns, lessons, until the preacher have read his text; nor any under the degree of an esquire, bachelor of divinity, dignitary or prebend of some cathedral church, in the time of sermon; nor any other person whatsoever standing in the isles or middle alley of the said quire; and likewise that every one in his departing out of the said church be uncovered whilst he is in the quire.

"Fourthly, that the Dean, Dignataries, and Prebendaries of the said church doe keep their proper seats, unless upon urgent cause, and weare surplices and hoods, according to their several degrees, in the time of divine service and sermon: that the vicars and choristers come not thither without their surplices; nor any graduate preach there without a hood answerable to his degree.

"Fifthly, that none—except the Lord Deputy for the time being shall thinke it convenient for himself or his lady—shall be permitted to use any curtaines before their seats in the said church.

"Sixthly, that no person presume to make urine against the walls of the said church; nor to walk or talk in the isles

or body of the said church during the time of divine service or sermon; and that the pursuivants shall take into their custody the persons of any delinquents against these orders upon notice from the officers of the said church, to make answere for their contempt at this Boarde.

"And, lastly, that these orders be fixed upon the doors of the said church, for every one to take notice of them.

"Given at his Majesties Castle of Dublin, 28th November, 1633. Ja. Armacanus. Claneboy. Law Esmond. Cha. Coote. R. Corke. T. Dillon. W. St. Leger. Ant. Midensis."

Sir William Brereton remarks of this cathedral in 1634, that the "chancel is only made use of, not the body of the church, wherein are very great strong pillars, though very short; the chancel is but plain, and ordinarily kept; the body of the church is a more stately building."

Christ Church being at this period in a very bad condition, the Government appears to have contemplated the erection of a new cathedral; a design subsequently abandoned; and on the 10th of April, 1638, Strafford, writing to the Archbishop of Canterbury, observes:—"For the building of Christ Church, now that his Majesty and your Lordship approve of the way, I trust to show you I neither sleep nor forget it." And Laud, in the succeeding May, writes:—"I shall be very glad to hear that Christ Church goes on, but sorry withal for that which you write after, that there is such a great dearth of cattle and sheep amongst you, that it cannot begin this year; and a murrain amongst cattle is no good sign."

In 1639–41 a new charter was petitioned for, proposing to increase the Vicars Choral to ten, of whom four were to be priests; and requesting power to distribute their property among them according to the dignities which they held. This scheme, however, does not appear to have been prosecuted.

In 1642, under the auspices of the Puritanic Lords Justices, Dr. Stephen Jerome, "an empty, illiterate, noisy, turbulent person, and a very incoherent, nonsensical, ludicrous

preacher," delivered a course of sermons in this church, "whither the State and most persons of quality usually repaired for divine worship." On the afternoon of Sunday, November 13, Jerome spoke here in a sermon "many things unfit to be uttered in any auditory, and intolerable before such an assembly, which ought not to be supposed to hear with patience any invectives against the King, the Queen, the Council, and the army, who were all at once traduced." He was consequently silenced by Launcelot Bulkeley, Archbishop of Dublin; but having obtained an order from the Lords Justices to continue his labours, he preached a second sermon in the same place, more objectionable than the first. The matter having been brought before the House of Lords, Jerome was placed in custody of the Sheriff, that a State prosecution might be instituted against him, which, owing to the sudden prorogation of Parliament, he contrived to elude, and having retired to Manchester, there continued his invectives against the royal party. The encouragement given to Jerome formed one of the articles of impeachment preferred, in 1643, against Parsons, Loftus, Temple, and Meredith.

After the Marquis of Ormond had surrendered Dublin to the Parliamentarians in 1647, the Liturgy of the Church of England was suppressed by proclamation, and the See of Dublin remained vacant from the death of Launcelot Bulkeley, in September, 1650, to the appointment of his successor, James Margetson, in January, 1660.

During the Protectorate, Dr. Samuel Winter, Provost of Trinity College, preached sometimes twice every Sunday in Christ Church, "before the Commissioners, the Lord Mayor, and Aldermen of that city; many gentlemen and others resorting to his ministry. Not long after, some other ministers coming thither from England, the Commissioners, for the ease of Mr. Winter, used to request one or other of them to preach in the morning, reserving Mr. Winter for the afternoon, at which time was the greatest auditory."

The sacrament, at this time, "was by the Presbyterians given standing; but Winter, for distinction sake, gave it to his followers sitting; for which purpose several tables were, upon those days, placed together in length from the choir up to the altar in Christ Church; his fraternity were also, for further distinction sake, to call one the other Brother and Sister." After the appointment of Fleetwood to the government of Ireland, in 1652, his chaplain, Thomas Patience, an Anabaptist, obtained permission to preach in this cathedral.

One of the main themes of Dr. Winter's sermons appears to have been the doctrine of Antipædobaptism,—a subject which had been discussed in 1624 by Florence Conry, the learned Connacht Franciscan, in his "Tractatus de statu parvulorum sine Baptismo decedentium ex hac vita." An epitome of the discourses delivered by Dr. Winter in Christ Church has been preserved in a small volume of 181 pages, published in 1656, and entitled, "The sum of divers sermons preached in Dublin before the Lord Deputy Fleetwood, and the Comsioners of parliament for the affairs of Ireland: wherein the doctrine of infant baptism is asserted, and the main objections of Mr. Tombs, Mr. Fisher, and Mr. Blackwood and others, answered." Another distinguished preacher here at the same period was Dr. Thomas Harrison, chaplain to Henry Cromwell, who was selected to deliver a funeral oration on the Protector, published under the title of "Threni Hibernici; or Ireland sympathizing with England and Scotland, in a sad lamentation for the loss of their Josiah (Oliver Cromwell); in a sermon at Christ church, Dublin, before his excellency the Lord Deputy, with divers of the nobility, gentry, and commonalty there assembled, to celebrate a funeral solemnity upon the death of the late Lord Protector," 1659.

The first Parliament of Charles II. having assembled to hear divine service in Christ Church in 1661, seats were provided for its members at the cost of £34 13*s.* 4*d.*; £40 being also paid for the pews of the Speaker of the House of Lords.

Charles II., in 1671, presented the Cathedral with a parcel of "useless and unserviceable metal towards the making and setting up a ring of bells;" and in 1678 it was found necessary to issue the following order:—

"By the Lord Lieutenant and Councell.

"Ormonde.

"Whereas we have received information that the vaults and cellars under the cathedrall church of the Holy Trinity Dublin are converted to Taverns, tippleing houses and tobaccoe shops, to the great annoyance of the said church, and to the insecurity of the State who resort thither to divine service. It is ordered, that the Dean and Chapter of the said cathedral doe use their best endeavours for removeing the said nusances, and take care that the said places bee secured in such manner as they shall think best, and with all convenient spede to return to this Board an accompt of their proceedings herein. Given at the Councell Chamber in Dublin the 15th day of November, 1678. Mich Dublin. C. Blesinton. Ed Villiers. John Davys. H. Ingoldesby. Hen Midensis. Ca Dillon. Wm Gore. R Coote. Char Meredyth. Will Stewart. Tho Newcomen."

In 1679 the King granted one hundred pounds towards repairing and adorning the choir; and in the same year the Government issued another ordinance "against nuisances or making any disturbances in either cathedral."

On all solemn occasions, and days of public thanksgiving, sermons were usually preached in Christ Church before the Houses of Parliament, the Judges, the Lord Mayor and Corporation, and other dignitaries. The principal of these anniversaries were the 30th of January, the 23rd of October, the 5th of November, and, after 1690, the 4th of the same month, being the birth-day of William III. Christ Church, being regarded as the Chapel Royal of Dublin, was regularly attended by the Viceroy, or, in his absence, by the Lords Justices, and when they went thither the streets from the Castle

gate to the church door, as also the great aisle of the church to the foot of the stairs, by which they ascended to their seats, were lined with soldiers; they were preceded by the pursuivants of the council chamber, two mace-bearers, and on state days by the king and pursuivant-at-arms, their chaplains and gentlemen of the household, with pages and footmen bareheaded. On alighting from the coach, the sword of state was delivered to one of the Peers to bear before them, and in like manner they returned to the Castle; their carriage, both in coming and retiring, being guarded by a squadron of horse, and followed by a long train of nobility and gentry in coaches and six.

During the Jacobite government of Dublin, some apprehensions having been excited by the discovery of arms in Christ Church in September, 1689, the building was closed for a fortnight, after which it was used as a chapel by King James, who had the ceremonies of the Roman Catholic religion performed there, it being the only church in Dublin allocated by him to the citizens of that religion. Dr. Alexius Stafford, who afterwards fell at Aughrim, was appointed Dean of this cathedral by James; and sermons were preached here before the King by Father Hall, and by the erudite Dr. Michael Moor; the latter incurred the Royal displeasure, and was exiled from Court, for inculcating in a discourse delivered in Christ Church in 1690, that "kings ought to consult clergymen in their temporal affairs, the clergy having a temporal as well as a spiritual right in the kingdom; but that kings had nothing to do with the managing of spiritual affairs, but were to obey the orders of the church."

After the Jacobite army had retired from Dublin, the Protestants regained possession of the cathedral, in the vaults of which "divers useful books and writings belonging to King James and his secretaries" were secured for the Williamites by Thomas Carter of Robertstown, county of Meath.

Anthony Dopping, Bishop of Meath, preached in Christ

Church, in 1691, his notorious sermon before the Lords Justices, after their return from the camp at Limerick, arguing that the treaty there made with the Jacobites should not be observed. This perfidious doctrine was, however, abnegated by Dr. Morton, Bishop of Kildare, Dean of the Cathedral, who, on the following Sunday, in the same pulpit, demonstrated the obligation of keeping the public faith; Dr. Synge also preached here on the text, "Keep peace with all men if it be possible," and "moderated so judiciously that no more was heard of the dispute from the pulpit."

A very considerable number of the members of the Irish peerage, and other persons of distinction connected with Dublin, were interred in the vaults of Christ Church, the ceremonial of a state funeral in which is illustrated by the following description of the interment, in 1711–12, of Lieutenant-General Ingoldsby, one of the Lords Justices of Ireland, who died in the Government:—

"The solemnity of his funeral began about one o clock, and proceeded from his late dwelling-house in Henry-street, in St. Mary's parish, thro' nine of the principal streets of the suburbs and city. The procession began by forty-seven poor men in black gowns and hoods, being as many as he was years old; after whom march'd two regiments of foot and two troops of horse, with five hautboys and a trumpet to sound a funeral march. They were followed by a guidon, carried by captain Haynes; a horse in black, with escutcheons; two bomb carts, kettle-drum, and five pieces of ordnance, attended by six montrosses and six gunners, together with the inferior officers of the ordnance, and the superior ones, all in mourning: after these proceeded fourteen footmen, four state trumpets and kettle-drum to sound a funeral march; the standard carried by captain Edgworth, a horse in black, two state trumpets to sound a solemn tune, five physicians, usher of the Council, three pursuivants, chirurgeon-general, six chaplains, clerk of the council, steward and comptroller, physician-general, two

pennons carried by captain Jones and captain Cary, a horse in black carying several escutcheons, the gentlemen of horse holding the rein; the preacher; the gauntlets carried by captain Dallway, helmet and crest by Athlone Pursuivant of Arms, sergeant of arms in mourning, the horse in black covered with escutcheons, sword and shield carried by Colonel Morris, gentleman usher, coat of his arms carried by Ulster King of Arms, who was follow'd by a herse with the body, and then by the mourners and judges on foot; after whom went fifteen mourning coaches with six horses, and a great number of lords and gentlemens coaches. As soon as the corpse was laid in the herse, by a signal, the ordnance fir'd a great gun every minute; and when the corpse was taken out of the herse, by a signal, the ordnance ceased firing and all the bells stopped. It was received at the door of the cathedral of Christ-Church by the whole body of the church and choir; and after the service and sermon was ended, and the corpse interred, the King of Arms made a proclamation of the titles of his posts of honour, and then by a signal, the ordnance fired three rounds, of twenty guns each round, and were answer'd by a volley of the army, who were drawn up for that purpose; one in Castle-street, one in High-street, and the horse in Christ Church-yard."

The Convocation of the Irish clergy assembled in St. Mary's Chapel, Christ Church, in 1703, from which period to the close of the century we find but little of interest in connexion with the cathedral. Arthur Smyth, Archbishop of Dublin, offered, in 1769, to contribute one thousand pounds to erect a spire on Christ Church, but, on survey, the tower was found to be incapable of supporting the weight. On the 12th and 16th of April, 1788, concerts in commemoration of Handel, and for the benefit of charitable institutions of Dublin, were performed in this cathedral by amateurs of high rank and distinction; on these occasions the ladies laid aside their hats, feathers, and hoops; their sedan chairs were admitted by the door of the church in Christ-Church-yard; and the

coaches came through Skinners'-row to the entrance in Christ Church-lane; by which the performers also entered.

All the more ancient tombs, excepting that of Strongbowe, have disappeared from Christ Church, the principal existing monuments in which are those of Francis Agard, 1577; Edward Griffith, 1632; William and Ambrose Cadogan, 1660–1693; Welbore Ellis, Bishop of Kildare, 1733; Robert, Earl of Kildare, 1743; Thomas Prior, 1751; Thomas Fletcher, Bishop of Kildare, 1761; John Lord Bowes, 1767; Richard Woodward, Mus. Doc., 1777; James, Viscount Lifford, 1789; Sir John A. Stevenson; Sir Samuel Auchmuty, 1822; Nathaniel Sneyd, 1833; Richard Lawrence, Archbishop of Cashel and Lismore, 1838; Lieutenant J. C. Smith, 1843; the Hon. Charles Lindsay, 1846; Lieut. Col. John W. King, 1850.

The architectural features of the edifice are noticed as follows by Thomas Bell in his prize essay on Gothic Architecture: "The original structure appears to have been in the Saxon style, or rather to combine a mixture of the circular and pointed Gothic arches together. The transepts still retain much of their original state, and exhibit some beautiful specimens of the zig-zag ornament. It is not, however, pure Saxon, for the pointed arch is intimately combined with it, not only in the windows of the transepts, but also in two or three beautiful pointed arches, richly ornamented with chevron mouldings, which are still apparent in the lateral aisles that lead to the choir. One of the arches, in the north aisle of the choir, leading to St. Mary's Chapel, appears to have given way—probably occasioned by the shock the whole building must have sustained, when the roof and south wall of the nave fell, in the year 1562. The arched window over it has also suffered by the shock; for the central pillar is evidently displaced, and has lost its perpendicularity. To prevent the arch at the entrance of this aisle from falling in, the space has been filled up with solid masonry, leaving a smaller arched entrance beneath it. Over this smaller arch a

square tablet was introduced with the armorial bearings—supporters, motto, and cypher of Sir Henry Sidney, K.G., Lord Deputy of Ireland in the year inscribed on the tablet, 1577. This date ascertains the exact time when this arch was thus repaired. The exterior of the wall of the north transept, in John's-lane, is enriched by a very beautiful Saxon-arched gateway or door, highly ornamented by a complex projecting zig-zag, and various other tasteful mouldings. The caps of the pilasters or shafts which support the arch are formed, as far as their decayed state enables us to judge, of numerous figures of angels, fantastically entwined together. At each side of the door was a niche for holding the stoup in which the holy water was contained. This doorway has long since been built up, but the mark of it is still very visible on the interior wall. Over the intersection of the nave and transepts, and nearly in the centre of the church, a large square tower-steeple is erected on four immense stone piers. These piers are connected together by lofty pointed arches, which reached the original ceiling of the nave when it was in existence. The present groined ceilings of the transepts appear to be modern. The north side of the nave consists of six lofty and extensive pointed arches of beautiful workmanship. The piers which support them are richly decorated with eight clustering columns or pilasters. Some of these columns are banded in two divisions, and others are quite plain from the base to the capital. There is a sharpness and spirit in the execution of the foliages that terminate some of the columns, which is admirable, considering the time when they were executed. The canopies over these arches are supported by corbel heads of grotesque expression, and well sculptured. The triforium, or friars' walk, passes through the wall, over the piers and arches, and looks into the great aisle below, from a row of arched niches of three compartments each. Above these recesses is a range of clerestory windows, each window consisting of three distinct lancet-pointed arches, very narrow, as was customary in the

early species of pointed architecture, the central arch being considerably higher than those at each side. There are six of these treble windows, corresponding in number with the arches over which they are ranged. These windows, together with the blind windows or niches connected with the Friars' walks immediately under them, are enclosed in a large arch, nearly equal in size to the lower arch which springs out of the piers, and affords them support. The south wall is a plain, unornamented, heavy structure, remarkable only for the expedition used in rebuilding it. The plainness of the wall is, however, in some measure counteracted, and relieved by the monuments to which it gives support. The great western window, and the wall in which it is inserted, appear to have been built at the same time with the wall on the south side of the nave. It is indeed highly probable that as they adjoined each other, they had both suffered the same calamity, which we are informed overtook the latter. Large windows were at this period (1562) the prevailing fashion, and entirely supplanted the elder fashion of narrow-pointed or lancet arch windows, which are still to be seen in the original parts of the building. This window is a circular arch, much more lofty than the original groined roof appears to have been, when it existed. The northern, or original side of the nave—whether by the shock it sustained when the opposite side and roof fell, or through a natural decay of the materials, or from the sinking of the earth on which its foundations are built—evidently leans a considerable degree out of a perpendicular line. Some few years ago, a very strong abutment was built, inclining against the wall of its lateral aisle, in order to give it support; and perhaps by means of this artificial aid the church may be upheld for another century. The soil or substratum on which it is founded is a loose, turbaceous mold, black and soft. It appears to be common turf bog, in a state of progressive decomposition. When the builders of the new houses on St. Michael's hill, Winetavern-street, were digging the foundation for them, this appearance

was very palpable, and would sufficiently account for any deviation from the centre, in this extensive and ancient pile, which the unstable soil still sustains. The great eastern window is circularly arched, and seems to have been erected about the same period when that of the nave was rebuilt. Perhaps it might be put up something earlier, as we find in the annals that the old one was destroyed by a violent tempest, which did considerable damage to the church in 1461. The side windows of the choir are formed of pointed arches, of a dimension considerably larger than the clerestory window in the nave. They are irregular in point of size, compared with each other, and apparently were built two or three centuries later than the former, though, from their external appearance, they are evidently in a very inferior style of workmanship. The external appearance of the building is heavy and uninteresting. The only beautiful parts about it are the Saxon door, and windows of the transepts before described, and the Gothic shafts which support the external arches of the clerestory windows; but the old stone work round these windows is so totally decayed, being of a soft, sandy nature, that little idea can be formed of its original appearance. In order to give a more exact idea of the extent of this ancient pile, I subjoin the following dimensions :—

	Feet.	In.
Length of nave, from the west wall to the door of the choir,	126	0
Breadth of nave, including the centre and one side aisle,	43	6
Breadth of back aisle,	13	4
Thickness of the piers,	5	8
Circumference of each pier with its clustering columns,	17	0
Span of arches between the piers,	11	0
Height of arches, from the point to the base of the columns, which is two feet below the present floor,	—	
Length of transepts from north to south	88	6

	Feet.	In.
Breadth of transepts, ...	25	0
Length of choir, about, ...	108	0
External length of St. Mary's Chapel, ...	66	0
Total external length of the church, including St. Mary's Chapel, and the buttresses, ...	246	0"

The alterations effected in the approaches to Christ Church by the removal of the northern side of Skinners'-row, and the demolition of Christ Church-yard and Christ Church-lane, are noticed in our account of those localities.

CHAPTER IV.

THE OLD LAW COURTS—CHRIST CHURCH-YARD—HELL—CHRIST CHURCH-LANE—THE COCK HILL—THE WINE-TAVERN-STREET.

In the reign of James I. the house of the Deans of Christ Church, erected on the site of the episcopal residence built by Bishop Donogh, in the eleventh century, was appropriated to the use of the Law Courts, which, as appears from the Memoranda Rolls, were removed in 1608, from the "house called the Innes" to the newly constructed buildings near Christ Church, styled "the King's Courts." The Dean and Chapter, in their petition in 1626, relative to their rent due out of the Four Courts, state that "above eighteen years agone, when his Majesty's Courts of Justice ceased to be kept in the Castle of Dublin, as a place found inconvenient for that purpose; and that no other place or roome convenient could be found within the city, nor a new one erected without great expense to his Majesty, the Right Honourable then Lord Deputy, with the Lord Chief Justice and others of the Council, thinking certain rooms within the precinct or close of Christ Church, to be most fitting for his Majesty's service, the subjects resorte being situate in the heart of the city, as also for the ease of his Majesty's charge, were pleased earnestly to intreat the then Dean and Chapter for a grant thereof to the foresaid use and service, which they willingly yielded unto, and readily accepted of such rent as was then by the Right Honourable Lord Deputy and Council promised unto them, towards the maintenance of the church, namely, ten pounds per annum, which they willingly yielded unto, owing themselves and all they have to his Majesties behoof, their lord and patrone, though it

were much less than might have been made of the said rooms, had we been left to make our most beneficial use and commodity thereof."

The Commissioners of the "Court of Wards," established in 1617, were ordered to hold their sittings in the Exchequer Court on "two afternoons every week during the term;" and in 1629, the Dean and Chapter demised to Charles I., his heirs and successors, at the annual rent of twelve pounds, "all these, the four several chambers or rooms, commonly called the Four Courts, situate, lying, and being within the precincts and liberties of the said church of the Holy Trinity, Dublin, commonly called Christ Church, together with all void roomes, spaces, and staire rooms, within the great door leading or entering into the said Four Courts, and passage, and entry, by and through the utter staire leading to the said great door, together with a certain chamber or room, commonly called the Court of Wards, and a little closet, situate, lying, and being at the west side of the Exchequer towards the said Court of Exchequer, next adjoining unto the room commonly called the Office of Chief Chamberlain of the Exchequer, and to the said Court of Exchequer belonging, together with free passage through all ways, entries, and passages, leading to or from the said Four Courts, or either of them, or to or from the said little closet before mentioned."

The want of accommodation here was complained of in 1635, by the Lord Deputy and Council, who addressed Secretary Coke on the subject as follows:—"How inconvenient it is that there is not a place set apart here for the Court of Wards, as there are for his Majesty's other courts of justice here, you can easily judge. The Master, Attorney, and Surveyor, of that court, having ever since the erection thereof to this time been forced to make use of the room where his Majesty's Court of Chief Place is held, for their place of judicature, in all causes arising before them; by which want it comes to pass that they cannot sit so frequently as they might

do, nor at all but in the afternoons, by regard the King's Bench sits there in forenoons: by which interruptions to their frequent meetings, his Majesty's service in that court, which by the industry of his ministers here begins to yield him a considerable revenue, is more hindered than in reason is fit to be suffered." In compliance with this petition, the Court of Wards was removed from the Four Courts, and an office for the reception of the rolls and records was erected by Sir Christopher Wandesford. Brereton about the same period describes the Dublin Courts of Justice as "conveniently framed and contrived, the rooms being very capacious and as useful as the Courts in England, but," he adds, "here is not such a stately structure or hall to walk in as Westminister Hall."

In 1652 Sir Felim O'Neil was tried in the Chancery Court here, where the "Judges sat and were directed what questions they should ask him by a Committee, who planted themselves in an adjoining room called the Chancery Chamber. A communication was kept up between this Committee and the Judges, by means of a messenger, who went constantly between them, relating to the Committee all proceedings that passed in the court, and bringing from them instructions to the Judges on every occasion, speaking to them through a square hole in the wall."

Chief Justice Keatinge, on the trial of John Price at Wicklow in 1689, for high treason, observed:—"I remember that when Warren, Jephson, and Thompsom, were tried in 1663, for a design to surprize Dublin Castle, because this was a great matter, forsooth, they must be guarded with soldiers, they were tried at the King's Bench; and several persons desirous to see or hear, being gotten up into the nich in the wall next the Court of Common Pleas, as they were going up stairs, a piece went off and shot a man through the head."

An assessment was levied in 1686 for the purpose of enlarging the Law Courts, but the building having fallen to decay, William Robinson, Surveyor-General, was directed in 1695

by Lord Capel, then Viceroy, "to rebuild the Four Courts of Justice," which was done at an expense of £3421 7*s.* 8*d.*, exclusive of £250 6*s.* 6*d.* "for some ornaments and alterations necessary," the entire of which amount was discharged by a warrant in 1700.

In the process of these improvements, part of the Dean's House was removed to enlarge the passage leading into the Courts, and in 1718 the Dean and Chapter contested with the King the right of leasing the apartments over and under the Courts. Judgment was, however, given against them, although they proved that at the making of the original lease and ever since, there were several rooms, vaults, and cellars, under the said four chambers called the Four Courts, and there were ceilings over the said courts and cocklofts, garrets, or void rooms and spaces over those ceilings, that as well since the throwing down of the old, as the building of the new Four Courts, the Dean and Chapter constantly made leases of the said rooms, vaults, and cellars, and received the rents of such leases from the lessees.

During the trial of two gentlemen named Brigantine, in 1721, for killing a constable, a false report of fire was raised in the Four Courts, and many persons were crushed to death in attempting to escape from the imaginary danger.

A considerable sum was expended in 1744 in rebuilding the Exchequer Chamber and the Grand and Petty Jury Rooms, and for enlarging and rebuilding the Chancery Chamber, under the superintendence of Arthur Jones Neville, Surveyor-General. Notwithstanding a further expenditure for repairs in 1755, the buildings became so ruinous, and were found so incommodious, that Lord Chancellor Lifford and the chief Judges requested Gandon to furnish a design for a new building, and officially recommended the removal of the Courts to a more convenient situation. The hall of the old Four Courts was long and narrow, and crowned by an octangular cupola, and entered by a door leading from the lane known as

"Hell:" to the immediate left of this door, on entering the hall, stood the steps leading up to the Court of Exchequer; on its right was the Chancellor's Court; next to which was the Court of Common Pleas, the King's Bench being placed exactly opposite to the Court of Exchequer. The various Courts not being enclosed from the hall, the Judges were to be seen sitting as in the Scotch courts of justice. The Chancellor, on entering, was always preceded by his mace-bearer and tipstaffs; the latter, on coming in, were accustomed to call out—"High Court of Chancery," which was repeated by the Tipstaffs in the other Courts, upon which the Judges rose, and remained standing until the Chancellor had taken his seat.

The longest trial recorded to have taken place in these Courts was the case in ejectment of James Annesley against the Earl of Anglesey, which lasted from the 11th to the 25th of November, 1743, and furnished Walter Scott with the groundwork of his novel of "Guy Mannering." The last trials of public importance here were those of Hamilton Rowan, in 1793, for publishing what was styled a "false, wicked, malicious, scandalous, and seditious libel of and concerning the government, state, and constitution of this kingdom;" and that of the Rev. William Jackson, in 1795, for projecting a French invasion.

On Rowan's trial in the King's Bench, his advocate, Curran, introduced the famous episode on the alleged seditious phrase of "universal emancipation." "I speak," said he, "in the spirit of the British law, which makes liberty commensurate with, and inseparable from, British soil; which proclaims even to the stranger and the sojourner, the moment he sets his foot upon British earth, that the ground on which he treads is holy, and consecrated by the genius of universal emancipation. No matter in what language his doom may have been pronounced—no matter what complexion incompatible with freedom an Indian or an African sun may have burnt upon

him—no matter in what disastrous battle his liberty may have been cloven down—no matter with what solemnities he may have been devoted upon the altar of slavery—the first moment he touches the sacred soil of Britain, the altar and the god sink together in the dust; his soul walks abroad in her own majesty; his body swells beyond the measure of his chains that burst from around him; and he stands redeemed, regenerated, and disenthralled, by the irresistible genius of universal emancipation."

Jackson's trial commenced in the same Court on the 23rd of April, 1795, before Lord Clonmel and Justices Downes and Chamberlaine; the jury returned a verdict of guilty at a quarter before four o'clock on the following morning, and on the 30th of the month the prisoner was brought to the bar to receive sentence.

"It is at this stage of the proceedings that the case of Jackson becomes terribly peculiar. Never, perhaps, did a British court of justice exhibit a spectacle of such appalling interest as was witnessed by the King's Bench of Ireland upon the day that this unfortunate gentleman was summoned to hear his fate pronounced. He had a day or two before made some allusions to the subject of suicide. In a conversation with his counsel in the prison, he had observed to them, that his food was always cut in pieces before it was brought to him, the gaoler not venturing to trust him with a knife or fork. This precaution he ridiculed, and observed, 'That the man who feared not death could never want the means of dying, and that as long as his head was within reach of the prison wall, he could prevent his body's being suspended to scare the community.' At the moment they regarded this as a mere casual ebullition, and did not give it much attention. On the morning of the 30th of April, as one of these gentlemen was proceeding to Court, he met in the streets a person who was warmly attached to the government of the day. The circumstance is trivial, but it marks the party spirit that prevailed, and the manner

in which it was sometimes expressed: 'I have' (said he) 'just seen your client, Jackson, pass by on his way to the King's Bench to receive sentence of death. I always said he was a coward, and I find I was not mistaken; his fears have made him sick—as the coach drove by, I observed him, with his head out of the window, vomiting violently.' The other hurried on to the Court, where he found his client supporting himself against the dock. His frame was in a state of violent perturbation, but his mind was still collected. He beckoned to his counsel to approach him, and, making an effort to squeeze him with his damp and nerveless hand, uttered in a whisper, and with a smile of mournful triumph, the dying words of Pierre,

'We have deceived the Senate.'

The prisoner's counsel, having detected what they conceived to be a legal informality in the proceedings, intended to make a motion in arrest of his judgment; but it would have been irregular to do so until the counsel for the crown, who had not yet appeared, should first pray the judgment of the Court upon him. During this interval, the violence of the prisoner's indisposition momentarily increased, and the Chief Justice, Lord Clonmel, was speaking of remanding him, when the Attorney-General came in, and called upon the Court to pronounce judgment upon him. Accordingly, 'The Rev. William Jackson was set forward,' and presented a spectacle equally shocking and affecting. His body was in a state of profuse perspiration; when his hat was removed, a dense steam was seen to ascend from his head and temples; minute and irregular movements of convulsion were passing to and fro upon his countenance; his eyes were nearly closed, and, when at intervals they opened, discovered by the glare of death upon them, that the hour of dissolution was at hand. When called on to stand up before the Court, he collected the remnant of his force to hold himself erect; but the attempt was tottering and imperfect:

he stood rocking from side to side, with his arms, in the attitude of firmness, crossed over his breast, and his countenance strained by a last proud effort into an expression of elaborate composure. In this condition he faced all the anger of the offended law, and the more confounding gazes of the assembled crowd. The Clerk of the Crown now ordered him to hold up his right hand. The dying man disentangled it from the other, and held it up, but it instantly dropped again. Such was his state, when, in the solemn simplicity of the language of the law, he was asked, 'What he had now to say, why judgment of death and execution thereon should not be awarded against him according to law?' Upon this Mr. Curran rose, and addressed some arguments to the Court in arrest of judgment. A legal discussion of considerable length ensued. The condition of Mr. Jackson was all this while becoming worse. Mr. Curran proposed that he should be remanded, as he was in a state of body that rendered any communication between him and his counsel impracticable: Lord Clonmel thought it lenity to the prisoner to dispose of the question as speedily as possible. The windows of the court were thrown open to relieve him, and the discussion was renewed; but the fatal group of death-tokens were now collecting fast around him; he was evidently in the final agony. At length, while Mr. Ponsonby, who followed Mr. Curran, was urging further reasons for arresting the judgment, their client sank in the dock. The conclusion of this scene is given, as follows, in the reported trial:—

"Lord Clonmel.—'If the prisoner is in a state of insensibility, it is impossible that I can pronounce the judgment of the Court upon him.'

"Mr. Thomas Kinsley, who was in the jury box, said he would go down to him: he accordingly went into the dock, and in a short time informed the Court that the prisoner was certainly dying. By order of the Court Mr. Kinsley was sworn.

"Lord Clonmel.—'Are you in any profession?'

"*Mr. Kinsley.*—'I am an apothecary.'

"Lord Clonmel.—'Can you speak with certainty of the state of the prisoner?'

"*Mr. Kinsley.*—'I can; I think him verging to eternity.'

"Lord Clonmel.—'Do you think him capable of hearing his judgment?'

"*Mr. Kinsley.*—'I do not think he can.'

"Lord Clonmel.—'Then he must be taken away: take care that in sending him away no mischief be done. Let him be remanded until further orders; and I believe it is as much for his advantage as for all of yours to adjourn.'

"The sheriff informed the Court that the prisoner was dead.

"Lord Clonmel.—'Let an inquisition, and a respectable one, be held on the body. You should carefully inquire by what means he died.'

"The Court then adjourned, and the body of the deceased remained in the dock, unmoved from the position in which he had expired, until the following day, when an inquest was held. A large quantity of metallic poison was found in his stomach. The preceding day, a little before he was brought up to court, the gaoler, having visited his room, found him with his wife, much agitated, and vomiting violently; he had just taken, he said, some tea, which disagreed with him: so that there remained no doubt that the unfortunate prisoner, to save himself and his family the shame of an ignominious execution, had anticipated the punishment of the laws by taking poison. The following sentences, in his own handwriting, were found in his pocket:—'Turn thee unto me, and have mercy upon me, for I am desolate and afflicted.' 'The troubles of my heart are enlarged: oh! bring thou me out of my distresses.' 'Look upon my affliction and my pain, and forgive me all my sins.' 'Oh! keep my soul and deliver me. Let me not be ashamed, for I put my trust in thee.'"

When Lord Clonmel was about to withdraw from the court to his chamber, the Sheriff inquired how Jackson's body

was to be disposed of, and his Lordship is said to have replied, "Act, sir, as is usual in such cases"!

On the completion of the new edifice on the Inns' Quay in 1796, the Law Courts at Christ Church were finally relinquished; a fragment of them, still standing, seems to justify Latocnaye's observation:—"L'ancienne résidence de Thémis etait variment quelque chose d'éffrayant, tant par ses suppôts, que par l'air lugubre et sombre de l'antre dans lequel ils se tenaient."

Christ Church was closely hemmed in on all sides: on the north it was bounded by St. John's-lane, on the west stood the Four Courts, the entrance to which from Christ Church-lane was through "Hell," a partly arched and gloomy passage nearly ten feet below the present level of the floor of the cathedral, and about nine feet in breadth, which also led to an open space, named Christ Church-yard, about ninety-eight feet long by fifty wide, before the south front of the church, and thence into Fishamble-street.

Although many of the citizens during the Middle Ages desired by their wills to be buried in the cemetery of the Holy Trinity, that locality appears to have fallen into desuetude as a place of interment in the sixteenth century, and in the cathedral accounts for 1542, an entry occurs of a payment of twelve pence "to a workman for making levell the church-yard." In the seventeenth century "Christ church-yard" became a public thoroughfare, surrounded by buildings, and much litigation arose between the city and the Cathedral, in consequence of the immunities claimed by the inhabitants of the Liberty of Christ Church, the territorial extent of which was about one acre and a half. In ancient times the Prior and inhabitants of the precinct of the Convent were exempt from attending in any secular court out of their own Liberty, within which they enjoyed the privilege of trying civil and criminal actions, until the middle of the sixteenth century, when they waived their right of holding trials there for felonies and

treasonable offences; and being thus a distinct Liberty it was usual to have the ceremonies of proclaiming peace or war publicly performed in Christ Church-yard, as well as in St. Patrick's or in the Earl of Meath's Liberties. During part of the reign of Charles II. the Exchange of Dublin was held in Christ Church-yard, the occupants of which at that period were traders of various classes, some of whose copper tokens are still extant; and in the succeeding century among its residents were William Neale, an eminent music publisher; and, for a time, George Faulkner, the afterwards celebrated bookseller. Here also was a much frequented tavern called the "Cross-keys," kept in Anne's reign by Thomas Ryan, an old soldier who had served through the wars of the Revolution: the "Charitable Musical Society" originated from the meetings held in this tavern by a number of amateurs in the early part of the eighteenth century, as chronicled by a rhyming member of the fraternity:—

"When London porter was not known in town,
And Irish ale or beer went glibly down,
When wine was twelve or thirteen pence per quart,
In, or without doors, to revive the heart,
With grapes in clusters drawn on every post,
Whose juice we purchased at a mod'rate cost,
And did ourselves alternately regale
Sometimes with wine or good October ale.
'Twas in those happy, halcyon, merry days,
That old Tom Ryan liv'd at the Cross Keys.

. . . . . .

Each Sunday night we got from that old trooper,
Good barn-door fowl, with sallad for our supper,
Or some fine ribs of roasted tender beef,
Which to young stomachs was a great relief,
With some good elemosinary cheese,
And then a pinch of snuff that made us sneeze;
At other times—if I be not mistaken—
He treated us with turkey, sprouts and bacon.

. . . . . .

Thus far went Tom, until the clock struck one,
Then 'twas agreed that we shou'd all be gone.
As we came out, the waiters were not slack,—
We had an hundred 'kindly welcomes' at our back."

During its latter years, Christ Church-yard was occupied almost entirely by trunk makers and toy manufacturers; and of the passage styled "Hell," which appears to have received its name from the "cellar called Hell," mentioned in our notice of St. John's-lane, a late writer has left the following account:—"This was certainly a very profane and unseemly soubriquet to give to a place that adjoined a Cathedral whose name was Christ Church; and my young mind, when I first entered there, was struck with its unseemliness. Yes; and more especially, when over the arched entrance there was pointed out to me the very image of the Devil, carved in oak, and not unlike one of those hideous black figures that are still in Thomas-street, hung over tobacconists' doors. This locale of *Hell*, and this representation of his Satanic majesty, were famous in those days even beyond the walls of Dublin. I remember well, on returning to my native town after my first visit to Dublin, being asked by all my play-fellows had I been in *Hell*, and had I seen the Devil. Its fame even reached Scotland, and Burns the poet, in his story of 'Death and Doctor Hornbook,' alludes to it when he says—

"'But this that I am gaun to tell,
Which lately on a night befell,
Is just as true as the Deil's in Hell,
Or Dublin city.'

As *Hell* has not now any local habitation in our city, neither has the Devil—but I can assure you, reader, that there are relics preserved of this very statue to this day; some of it was made into much esteemed snuff-boxes—and I am told there is one antiquarian in our city who possesses the head and horns, and who prizes the relic as the most valuable in his museum. At any rate, *Hell* to me, in those days, was a most attractive

place, and often did I go hither, for the yard was full of shops where toys, and fireworks, and kites, and all the playthings that engage the youthful fancy, were exposed for sale. But *Hell* was not only attractive to little boys, but also to bearded men: for here were comfortable lodgings for single men, and I remember reading in a journal of the day an advertisement, intimating that there were 'To be let, furnished apartments in *Hell*. N.B. They are well suited to a lawyer.' Here also were sundry taverns and snuggeries, where the counsellor would cosher with the attorney—where the prebendary and the canon of the cathedral could meet and make merry—here the old stagers, the seniors of the Currans, the Yelvertons, and the Bully Egans, would enjoy the concomitants of good fellowship—there Prime Sergeant Malone, dark Phil Tisdall, and prior still to them, the noted Sir Toby Butler, cracked their jokes and their marrow-bones, toasted away claret, and tossed repartee, until they died, as other men die and are forgotten."

Contiguous to Christ Church-yard stood the "Venella Sanctæ Trinitatis," or the "Trynitie-lane," a passage about twelve feet in width, leading from Skinner's-row to Wine-tavern-street. In the early part of the sixteenth century various shops and taverns were located in the "Trynitie-lane," which, about the reign of Edward VI., acquired the name of "Christ Church-lane," and in it resided Thomas Smith, apothecary, to encourage whom to remain in this country a concordatum was granted on 25th April, 1566. A house called the "King's Head," in Christ Church-lane, is noticed in a document of the reign of Charles II.; and in this locality, later in the same century, was the establishment of Christopher Jans or J'ans, a Roman Catholic publisher, apparently descended from Robert Jans, a "worshipfull gentleman," who, in 1547, was one of the last Bailiffs and first Sheriffs of Dublin. Jans does not appear to have published any works after the Revolution, at which period his books and machinery were seized and confiscated by the Williamites. The corner house in Christ Church-lane and

Skinners'-row, opposite the Tholsel, was occupied about 1760 by Henry Saunders, bookseller, and, for a time, publisher of the Dublin newspaper which still bears his name. The opposite corner of this lane in High-street, from its proximity to the Law Courts and other public offices, was constantly crowded with loungers of various classes, whence it became generally known as "Idlers'-corner." The author of a "Dissertation on Fashions," published at Dublin in 1740, speaking of the *petits mâitres* of that day, tells us that—

> "Some like postilions, cap-a-piè
> At Idlers' corner spend the day,
> In riding-order, full of pride,
> As if they're just going to ride,
> They wear their boots for weeks together,
> With caps of velvet or of leather,
> They walk on Change, or go to plays,
> Can drive a hackney coach or chaise;
> Like Phætons upon the Strand,
> Till stew or tavern makes them stand,
> Where they must stay to sup or dine,
> And overset themselves with wine."

In Christ Church-lane were the "Fountain Tavern" (1730), kept by Laughlin Mac Kege; the "London Coffee-house" (1741); "Joe's Coffee-house" (1762), kept by Arthur Clarke; and the "Four Courts Coffee-house" (1783).

A narrow passage extending from St. John's-lane across the upper part of Winetavern-street, to St. Michael's-lane, is described, in a lease of the thirteenth century, as "Venella quæ ducit a Vico Tabernariorum ad Vicum quæ dicitur Gillehol-mocstrete." In old parochial documents this locality is styled the "Rowen-lane" (1528); "Venella escopiata vocat' Le Cock lane" (1569); "Rowning-lane" (1572); and the "Roundc-lane" (1594); but from the reign of Elizabeth it became generally known as the "Cock-hill," and it is noticed in 1587 as the fish-market in the city. In 1514 William Chamberlaine, of Kilreske, Gent., set to John Rawson a house in

this locality afterwards known as the "Frank house," which he held from the hospital of St. John of Jerusalem at a rent of ten shillings a year. Rawson in 1518 let this house to Patrick Field, or De la Felde, of Dublin, merchant, who acquired a considerable property in this vicinity, which he bequeathed in 1522 to the church of St. Michael. A deed of the year 1537 notices "new houses on the hill;" and in 1569 the "Frank house," otherwise called "Chamerlyn's Inn," was set by the parish to William Fitz Symon, merchant, at a low rent, in consideration of his having defrayed the expense of certain repairs of the church. The "Frank house" was subsequently granted by James I., in 1610, to Lady Delvin at the annual rent of seven shillings and sixpence. In 1592 a house belonging to Nicholas Fitz Symons of Dublin, alderman, in the tenure of John Dillon, is mentioned as on the eastern part of the hill, called "Dock-hill, alias Cock-hill," in St. John's parish.

Patrick Naughton, surgeon, resided here in 1592; and among the Patent Rolls of James I. appears a grant in 1604 of a messuage lately waste on the eastern part of Dotchill, otherwise Cock-hill, in the parish of St. Olave.

In 1619 the churchwardens of St. Michael's parish set to Margaret Staples, for sixty-one years, at the annual rent of fifty-three shillings, a house and back-side on Cock-hill. This house in 1676 was re-set by them for a similar period, at eight pounds per annum, to Thomas and Samuel Whitshed, sons of William Whitshed, late of Dublin, merchant. Thomas Whitshed was an eminent lawyer, and his son William was appointed Solicitor-General of Ireland in 1709, Chief Justice of the King's Bench in 1714, and Chief Justice of the Common Pleas in 1727, in which year he died, as hereafter noticed. On the rebuilding of the Dublin Law Courts in 1695, the law offices of the various courts were removed to "Cock-hill," where the office of the Chief Remembrancer was kept in a house held from Eliza Pitt at the annual rent of £44 13*s.* 4*d.* The in-

security and inconveniences of the offices here occasioned the following memorial :—

"The humble representation of the Chiefe Remembrancer and the clerke of the pleas office of his Majesty's Court of Exchequer.

"Humbly sheweth that the former patentees of the said offices were necessitated upon the rebuilding of the Four Courts in Christchurch lane, Dublin, to remove the several offices from the said Four Courts to the place where they now are, vizt to Cocke hill, Dublin, which was the most convenient place they could finde neare the said Foure Courts, that the said offices are in greate danger of fire by reason of the adjacent houses being timber worke, and ale-houses kept therein, and even in the cellar under the said offices there is an ale-house kept, and constant fires in the same. That about twelve yeares ago the beam of the next adjacent house to the said offices took fire and had burnt a good way, but by the timely discovery thereof the same was with difficulty extinguished, and lately the chimney of the adjacent houses took fire, and the next house thereto being a timber house was like to be fired, which if it had, the offices had undoubtedly beene burnt. That the said offices are very inconvenient and extremely too narrow and straite and small to lay up the records of the said offices conveniently, and in order as they should be kept, and humbly offer that they cannot find out any convenient and safe place to remove the said offices to, nor indeed can there be any security of the records unlesse offices and repositoryes be built in some secure and convenient place for preservation of the records of the said offices, which are very numerous.

"Thomas Maule, Queen's Remembrancer.
"Anth. Nixon."

The Chief Remembrancer's office was removed from "Cock-hill" to Kennedy's-court in 1716, and although nearly a century and a half have elapsed since the date of the above

remonstrance, the great mass of the most valuable Anglo-Irish public records are at the present day in a scarcely better condition as to safety and arrangement than they were one hundred and forty years ago. Christ Church-yard, Christ Church-lane, and Cock-hill, were demolished in the present century by the "Wide Street Commissioners," who, to carry out their plans, purchased the estate in this locality held by Michael's parish under the will of Patrick Field, before referred to.

Winetavern-street, styled in old documents "Vicus Tabernariorum vini," was so called from having been originally occupied by keepers of wine-taverns, repeatedly described in mediæval writings as "taverners." Cambrensis, in the twelfth century, notices the great quantities of wine imported into Ireland, and John "Sans-terre," in his charter to the city of Dublin, enacted that no foreigner should keep a wine-tavern (taberna de vino) in Dublin, except on ship-board, and reserved to himself the privilege, that "out of every ship which should arrive there with wines for sale, his bailiff, in his stead, should choose from any part of the vessel two hogsheads of wine, that is to say, one before the mast and one behind the mast, for the royal use, at twenty shillings for each hogshead, but nothing further to be taken, unless at the free will of the merchant." The same prince, in 1185, granted the abbey of Thomas Courtthe toll of ale and metheglin payable out of the taverns then existing in Dublin; and the biographer of Lorcan O'Tuathail, in the twelfth century, notices that the saint used to regale his guests with various kinds of wine. From the account of Jean le Decer and Thomas Colys, citizens of Dublin, preserved on the great Roll of the Pipe, it appears that, among other exports in 1229, they supplied the King's army in Scotland with fifty-five hogsheads, and one pipe of red wine. Theobald le Botiller's account of wines imported into the Irish ports under English jurisdiction, from 1266 to 1282, shows that the sum received for prizage during that period amounted to £1798, and the early Anglo-Irish

records abound with entries of large quantities of wine supplied from Ireland to England. Divers persons having sold wine and other liquors by new measures not sealed nor agreeing with the King's measures, to the great hurt, deceit, and damage of the common people, the Parliament of the Pale, in 1450, decreed a forfeiture of the measures and a penalty of forty shillings against any man who sold wine, ale, or any other liquor, in any franchised city or town, except with the King's sealed measures, namely, the gallon, the pottle, the quart, the pint, and the half-pint.

Stanihurst tells us that Patrick Sarsfield, Mayor of Dublin in 1554, assured one of his friends that he had spent that year in housekeeping twenty tuns of claret, over and above white wine, sack, malvoisie, muscadell, &c. In 1565 the increase of taverns in Dublin caused Nicholas Fitz-Simons, then Mayor, to issue a proclamation that no woman nor maids should sell wine, ale, or beer in the city, unless such as should keep a sign at their doors, under a penalty of forty shillings; and the Secretary to Lord Mountjoy, in the reign of Elizabeth, says that "at Dublyn and in some other cities, they have taverns, wherein Spanish and French wines are sold, but more commonly the merchants sell them by pintes and quartes in their owne cellers;" and he adds, that when the native Irish "come to any market towne to sell a cow or a horse, they never returne home till they have drunke the price in Spanish wine (which they call the King of Spaine's daughter), or in Irish Usqueboagh."

Various cellars in Winetavern-street in the early part of the sixteenth century are enumerated in the rentals of the property of Christ Church, and Barnaby Rych has left the following notices of the Dublin taverns in the reign of James I.: "I am nowe to speake of a certaine kind of commodity, that outstretcheth all that I have hitherto spoken of, and that is the selling of ale in Dublin, a quotidian commodity that hath vent in every house in the towne, every day in the weeke,

at every houre in the day, and in every minute in the houre: There is no merchandise so vendible, it is the very marrow of the common wealth in Dublin: the whole profit of the towne stands upon ale-houses, and selling of ale, but yet the cittizens a little to dignifie the title, as they use to call every pedlar a merchant, so they use to call every ale-house a taverne, whereof there are such plentie, that there are whole streates of tavernes, and it is as rare a thing to finde a house in Dubline without a taverne, as to find a taverne without a strumpet. This free mart of ale selling in Dublyne is prohibited to none, but that it is lawfull for every woman (be she better or or be she worse) either to brewe or else to sell ale. The better sort, as the aldermen's wives, and the rest that are of better abilitie, are those that do brew, and looke how many householders there are in Dublyne, so many ale-brewers there be in the towne, for every householder's wife is a brewer. And (whatsoever she be otherwise) or let hir come from whence shee will, if her credit will serve to borrowe a pan, and to buy but a measure of mault in the market, she setts uppe brewing then they have a number of young ydle huswives, that are both verie loathsome, filthie and abominable, both in life and manners, and these they call taverne keepers, the most of them knowne harlots; these doe take in both ale and beere by the barrell from those that do brue, and they sell it forthe againe by the potte, after twoe pence for a wine quart. And this (as I take it) is a principall cause for the tolleration of many enormities; for the gaine that is gotten by it must needes be great, when they buy mault in Dublin, at haulfe the price that it is sold for at London, and they sell their drinke in Dublyn, at double the rate that they doe in London: and this commoditie the aldermens wives and the rest of the women brewers do find so sweet, that maister Mayor and his brethren are the willinger to winke at, and to tolerate with those multitude of ale-houses, that themselves do even knowe to be the very nurseries of drunkennesse, of all manner of idlenesse, or whor-

dome, and many other vile abominations. I have hitherto spoken but of ale-houses, that are almost as many in number as there be dwelling houses in the towne. There be likewise some three or foure that have set uppe brew-houses for beere, whereof they are accustomed to making two sorts; that is to say: strong beere, and ordinarie: their ordinarie beere they do use to serve to the Englishe, that are there inhabiting in Dublyn, that doeth keepe servantes and families, and this beere they do prize at sixe shillings the barrell, which according to their measure, amounteth to xlviij.s. the tunne, and in London their iiij.s. beere, that is solde after the rate of xxxxiiij.s. the tunne, is better beere by oddes. Their strong beere is commonly vented by these ale-house queanes, taverne keepers, (as they call them) and this they do take at xij.s. the Dubline barrell, and that is iust after the rate of xvjs. a London barrell, which amounteth to iiij.l.xvj.s. the tunne, shameful for the magistrates of the towne to suffer, considering the cheapnesse of mault. Here is now to bee considered, that there is almost never a householder in Dublin (whatsoever trade he otherwise useth) but hee have a blinde corner in his house reserved for a taverne, and this (if he have not a wife of his owne to keepe it) shall be set out to one of these women taverne keepers, shee taketh in drinke both beere and ale, after the rate of xij.s. the Dublin barrell, she payeth moreover to the party of whom she hireth her taverne, vj.sh. out of every barrell that she uttereth: if she doth not get xj.sh. more for her selfe, she will never be able to keepe herself honest, so that here is xxiiij.s. made out of every barrell of beere, which cometh just to ix.li.xii.s. a tunne. How shameful a thing to be suffered in a wel governed citty, let wise men iudge, for with those that be called honest, I will not medle. I have been so long amongst these filthy ale houses, that my head beginnes to grow idle, and it is no wonder, for the very remembrance of that hogges wash which they use to sell for ij. d. the wine quart, is able to distemper any man's braine's, and as it is neither good nor wholesome, so

it is unfit for any mans drinking, but for common drunkards; but I will here leave my women taverne keepers to Maister Maior of the Bull ringe to look unto."

Notwithstanding these arguments, the taverns for the sale both of wine and ale continued to increase in the city. The Rev. Francis O'Molloy, in a Gaelic address to his countrymen from Rome, 1677, styles Dublin Ḋé cliaṫ na bṗleaṛʒ bṗionoḃ, —the city "of the wine flasks;" and in the reign of Charles II. there were 1180 ale-houses and ninety-one public brew-houses in the Irish capital, when its entire population was estimated at 4000 families.

In Winetavern-street, at a very early period, was located the Guildhall, or public Court of the citizens of Dublin, who are recorded to have incurred the enmity of Dermod Mac Murchadh, King of Leinster, by having slain his father, Murchadh, A.D. 1120, in the middle of a large house used as their public Hall, "domus quædam grandis ubi tanquam in foro pro rostris sedere consueverant."

After the Anglo-Norman settlement the citizens obtained a charter, enacting that they should be impleaded nowhere but in their Guild-hall (Gild-halla sua), except concerning pleas and extern tenures, not appertaining to the Hundreds of the city; and the Mayor and Sheriffs were empowered to take cognizance of, and decide upon, all pleas, tenures, trespasses, covenants, and contracts arising within the city, suburbs, and liberties. The Guildhall, which is described as a messuage, with cellars and other appurtenances, appears to have fallen into disuse after the transfer of its business to the Skinners'-row early in the fourteenth century, and the Charter-Book of the Corporation records that in 1310 the Mayor and commonalty of the city set to Robert de Bristol the entire of their "holding where the old Guildhal (vetus Gwyalda) used to stand in the street of the taverners, said holding lying in breadth between the tenement formerly occupied by Vincent Taverner on the north, and the stone house of Radulf de Willeley;" the

building, however, had totally fallen before the close of the fourteenth century, as in a deed of the year 1384 we find notice of a vacant place in the street of the taverners, where the Guildhall of the city anciently stood. At the northern end of Winetavern-street stood a portal, known in the sixteenth century as the "Winetavern-gate," the erection of which has been erroneously assigned by Stanihurst to the era of Bruce's invasion in 1316, but from a document of the year 1333, we learn that this edifice, anciently styled the "Kynges-gate," was erected at a much earlier period.

Francis Edgeworth, gentleman, is mentioned as seised of a messuage upon this gate in 1627, and William Kennedy appeared as claimant in 1701 of a house called the "Winetavern Gate-house."

The native annalists record the following occurrence as having taken place in 1597, in Winetavern-street, which about that period was usually styled in legal documents "Vicus vini," the Wine-street, or "Vicus ubi vinum venditur," the street in which wine was sold.

"One hundred and forty-four barrels of powder were sent by the Queen to the town of the ford of hurdles (Dublin) to her people, in the month of March. When the powder was landed, it was drawn to Wine-street (co ṗṙáiḋ an ṗíona), and placed on both sides of the street, and a spark of fire got into the powder; but from whence that spark proceeded, whether from the heavens, or from the earth beneath, is not known; howbeit, the barrels burst into one blazing flame and rapid conflagration (on the 13th of March), which raised into the air, from their solid foundations and supporting posts, the stone mansions and wooden houses of the street, so that the long beam, the enormous stone, and the man in his corporal shape, were sent whirling into the air over the town by the explosion of this powerful powder; and it is impossible to enumerate, reckon, or describe, the number of honourable persons, of tradesmen of every class, of women and maidens, and of the

sons of gentlemen, who had come from all parts of Erin to be educated in the city, that were destroyed. The quantity of gold, silver, or worldly property, that was destroyed, was no cause of lamentation, compared to the number of people who were injured and killed by that explosion. It was not Wine-street alone that was destroyed on this occasion, but the next quarter of the town to it."

In Winetavern-street stood, originally, the hall of the Guild of Tailors, who were incorporated by two charters, dated respectively 20th May, 1417, and 16th July, 1418, addressed to John Talbot, Lord Furnival, Thomas Talbot his brother, Laurence de Mereburil, Knight, Hugh Burgh, Roger Hawkinshaw, John Wych, John Gland, Thomas Wallys, Reginald Sueterby, John Coryngham, John Passavant, Thomas Case, John Cruce, John Hynton, John Kyrkham, David Rendyll, William Barrett, William Redyard, John Lytyll, and James Yong. The charter authorized the foundation of a guild or fraternity of tailors ("artis scissorum") within the city of Dublin, in honour of God, the blessed Virgin Mary, and St. John the Baptist; the Corporation, comprising both male and female members, was to be governed by a master and two wardens, and to have a chantry of one or more chaplains, to celebrate divine service daily in the chapel of the blessed Virgin Mary, in the church of St. John, Dublin, for the benefit of the souls of the founders and members of the guild. This grant contains the clause, usual in the charters granted in the Middle Ages to the Dublin guilds, that no member of the fraternity should take any but English youths ("Anglicæ nacionis") as apprentices.

In the accounts of Christ Church for 1539 appears an entry of rent, received from John Bayly, for "the taverne by the Tailor's Hall;" and in 1604, Sir Henry Broncar, President of Munster, obtained a grant of a "messuage with a wine cellar, called the "Taylor's Hall in St. John's parish, the estate of the late Abbey of Thomas Court."

Notwithstanding their charter, the Guild of Dublin Tailors continued to use a seal bearing the arms of the Company of Merchant Tailors of London until the year 1684, when they procured a grant from Sir Richard Carney, Ulster King-at-Arms, whose patent having set forth that—"the said corporation much contributed and was signally serviceable in the most happy restauration of our most gratious sovereigne lord king Charles the second," grants and confirms "unto the master and wardens and their successors for the use of the said corporation for ever these armes, crest, supporters and motto following, vizt: Argent a tent between two manches gules on a chiefe azure a lamb passant of the first between two Bizants Or; for their crest on a helmet and wreath of their collours St. John the Baptist's head proper in a charger Or mantled gules doubled argent, supported between two camels proper Bizanted standing on a scrowle with this motto (I was naked and ye clothed me) *Nudus et operuistis me*."

After the Revolution, the Protestant portion of the Guild of Tailors, anxious to obtain a monopoly by imposing disabilities upon their Roman Catholic fellow-tradesmen, petitioned William III. for a new charter, on the grounds recapitulated as follows in the King's reply to their application:

That the Papists since the last rebellion have in great numbers repaired to our city of Dublin, out of the country, and do work at the Tailor's trade in opposition to the petitioners, to the prejudice of our loyall subjects, and the great scandall and loss of the petitioners, they the said Papists committing many frauds and cheats, which cannot be prevented by the Protestants, unless we would be graciously pleased to grant unto them our royall charter to the like effect of their former charters, leaving out the Popish fopperies and superstitious ceremonies and uses, to which they and their predecessors were by their former charters obliged, that so the petitioners might become a Protestant fraternity or guild."

The new charter, making the Corporation exclusively

Protestant, was passed at Kensington on the 2nd of May, 1696, Charles Cox and William Ballance being then wardens of the guild; and in 1706 the Corporation removed their hall from Winetavern-street to Back-lane, as hereafter noticed.

We find notice in 1619 of a cellar in Winetavern-street called the "White Horse," and the rooms over it, called Field's lands; and among the various signs in this street, referred to in the parochial documents, are—the "Black Boy Cellar" (1626); "the Golden Lyon;" the "Common Cellar" (1632); the "Spread Eagle" (1643); the "King's Head;" the "Golden Dragon," (1646). The Royal Exchange of the city likewise appears to have stood in Winetavern-street in 1629, and the King's Bench office was located in a place here known in 1646 as the "Magazine," which contained five other houses, in one of which a society of Dissenters, formed by the Rev. Edward Baynes, used to hold their meetings in the reign of Charles II. This congregation, which removed to Cook-street in 1673, comprehended many persons of rank and fortune, among whom were Sir John Clotworthy, subsequently Lord Massereene, Lady Chichester, afterwards Countess of Donegal, and Lady Cole, of the Enniskillen Family. John Gorman kept a tennis court in this street in 1629, which appears to have been tenanted by Corporal Baile in 1663, at which period inns were held here by Thomas Kirkpatrick, Gilbert Richards, Arthur Hendley, John Webb, and Francis Norman.

Alderman Hutchinson's house in Winetavern-street was appointed as the meeting-place of the Committee nominated by the House of Commons in 1661 for receiving the money paid for the supply of the agents sent by the Parliament to England in that year. In this street also resided Daniel Byrne, tailor, ancestor of Lord de Tabley and of the Cabinteely family, of whom the following account was given by his kinsman, Garret Byrne of Fallybeg:—

"This Daniel was second son of a gentleman of fortune, whose estate was situated by the sea side, at a place called

Ballintlea, near Redcross, in the county of Wicklow, and not being the heir was bred up to the business of a clothier, and afterwards carried on the trade of a tailor, and kept forty men constantly working at that business. He used to buy all the white cloth in Dublin, get it coloured red, and clothe forty thousand men with the same for General Cromwell, and never call for money until all was finished, and then received drafts from Cromwell on the Treasury, where he got cash, for which he purchased estates. He bought, besides that of O'Kelly's, another estate at the great heath of Maryborough, known by the name of the Lordship of Shean, from a young Squire Whitney, who, being greatly indebted to him, and required by him to marry his daughter, and that he would not only forgive him the debt, but redeem his estate from all other incumbrances, Whitney said, 'he could not think of smothering his blood by marrying a tailor's daughter;' whereupon Mr. Byrne told him he had better think of paying him his money, as he wanted it to fortune her; but, not being able to raise money by any other means than selling his estate, he came and told Byrne he had thought better of the matter, and that he was now willing to accept of the proposal he had made him. Mr. Byrne said, if he could find a young squire buying an estate, it is with him he would be willing to match his danghter; but where he found such selling his, he could not think of giving her to him; so he compelled Squire Whitney to sell the estate and himself became the purchaser, and left Squire Whitney living in the Castle of Shean. Soon after, Whitney invited Byrne to dine with him there, and contrived that Byrne got neither knife nor fork, and being entreated by him (being master of the feast) to help himself, said he had plenty of meat, but nothing to cut it. Whereupon Whitney answered, 'Why don't you draw your scissors and clip it, Sir?' 'I drew it time enough to clip the lordship of Shean from your back, Sir.' And for this affront he ordered him to quit the Castle next morning, and so turned him out. Besides Byrne being

deemed a wise man, he was both jocund and pleasant, and very ready in his answers, and bore with the slurs thrown on his trade very well, as may be known by his repartees. A predecessor to the now Earl of Portarlington, then Squire Dawson, and of the posterity of millers, said to Mr. Byrne, in pressing him to a dram of a morning going to hunt, 'Take it off, Daniel, it is but a thimblefull.' He immediately drank it, and jovially answered, 'Yes, Willy, I would take it if it was a hopperfull,' to let him know, if there was a fault in being a tailor, there was the same in being a miller. He gave his son, Gregory Byrne, Temple education, and bought the title of Baronet of England for him and his male heirs for ever, the creation whereof bears date in the year of our Lord 1660, and the like of Ireland, the creation bearing date the 17th day of May, 1671. And in some time after, being walking together in Dublin, Sir Gregory said: 'Father, you ought to walk to the left of me, I being a knight and you but a mechanic.' He answered: 'No, you puppy, I have the precedency in three ways: first, because I am an older man; secondly, because I am your father; and thirdly, because I am the son of a gentleman, and you are but the son of a poor taylor.'"

In the reign of Charles II., Theobald Taaffe, first Earl of Carlingford, the family of Dillon, Viscounts of Costello Gallen, together with Sir Audley Mervin, the King's first Sergeant-at-Law (1660–1675), and several other lawyers, resided in Winetavern-street, where also was kept the office of the prothonotary of the Common Pleas, the removal of which was recommended in 1739 by the Lords' Committee, who reported that "an old cage-work house, then an ale-house, joined it on one side, and the beams of the house on the other were lodged in the walls of the office. At the back, there was a yard of about ten feet square, entirely surrounded with houses; in any of which, or in the office itself, if a fire should break out, it would have been scarce possible to use any proper means to preserve either houses or records." On the east side of Winetavern-street, nearly opposite to Cook-street, stood a large

house elegantly built, and bearing on the front an escutcheon containing a coat of arms, on one side of which, on a tablet, were inserted the letters R. M.; another tablet on the opposite side containing the date 1641. This house, which, at the close of the seventeenth century, was known as the "Pyed Horse," is described in 1703, as "a brick house, strong and well contrived, having of the first floor a kitchen and another room; on the second, two rooms; and on the third two rooms, being a well frequented inn, the sign of the Pyed Horse; two back houses, two stories and a half high, strong and in good repair, with stables, coach-house, &c.; 30 feet 6 inches in front, 61 feet in rere, and 165 feet in depth,—yearly value £100." In the year 1760 the front of this house was rebuilt, and its rere, called "Pyed-horse-yard," or "Brassil's court," was converted into a tennis court, kept by one Hoey, and frequented by some of the most nefarious characters in the city, who used to resort there to play at ball on Sundays. This establishment, the name of which was subsequently corrupted from "Pyed-horse-yard" to "White-horse-yard," has been recently occupied by the Paving Department of the Dublin Corporation. A newspaper, called the "Flying Post," was published in 1706 by Francis Dickson at the "Four Courts" coffee-house in Winetavern-street;" where also were the "Bear Tavern" (1725), and the "Black Lyon" (1735), at the latter of which a Masonic Lodge assembled on every Wednesday. The Corporation Rental for 1763 contains an entry of an annual sum of £8 paid to the city for the "common bake-house" in Winetavern-street; and Thomas Wilkinson, masonic publisher, resided here, at the corner of Cook-street, from 1774 to the close of the last century. One of Robert Emmet's depôts was located in Winetavern-street, the appearance of which has been completely changed in the present century, by the removal of the entire of its western side, together with the other alterations at its southern extremity, by the demolition of Christ Church-lane and Cock-hill.

CHAPTER V.

THE SKINNERS'-ROW — ST. NICHOLAS'-STREET — KENNEDY'S-COURT.

SKINNERS'-ROW, styled in old records "Vicus pelliparіorum," or the street of the curriers, was, as its name denotes, the locality chiefly inhabited at an early period by those citizens who traded in hides and leather, large quantities of which were shipped from Dublin to the Continent previous to the Anglo-Norman descent, and their exportation continued for many centuries to form one of the staple branches of Irish commerce. The annals record that Skinners'-row was burnt in 1284 by certain Scotchmen, in retaliation for some injuries inflicted upon them by the citizens.

The names of "the Skynners'-lane" and the "Bothe-street," were also occasionally applied to Skinners'-row, which originally extended from the Pillory at the western end of Castle-street to the Tholsel or City Hall at the eastern corner of Nicholas'-street. Punishment by pillory appears to have been coeval with the establishment of the Anglo-Normans in Dublin, as among the complaints of the citizens in 1223 against Henri de Loundres, their Archbishop and Justiciary, was a charge of having levelled one of the King's pillories, styled in the royal letter "quoddam pillore in chemino nostro."

In later times it became customary to erect temporary pillories in such localities as were determined on by the authorities for the punishment of offenders; from an unpublished inquisition it appears that a house near the Pillory in St. Werburgh's parish was used in 1642 for a court of guard, and subsequently as a store for the King's use.

The Tholsel in Skinners'-row appears to have been erected early in the reign of Edward II., as the MS. charter-book of the Corporation of Dublin records that in 1311 Thomas de

Coventre granted to Robert Burnel six shops with their appendages, under the new Tholsel in the high street, which shops lay in breadth between the said Tholsel on the eastern side and the high way on the western side; and extended in length from the aforesaid Tholsel in the front to the cemetery of St. Nicholas in the rere. In ancient records this building is styled "Tolcetum," "Le Tholsey," but more generally "Theolonium," the latter of which names was, in the case of the King against the city of Waterford, A.D. 1608, declared to mean a toll or petty duty payable by purchasers in markets and fairs. Camden, in the sixteenth century, describes the Tholsel as built of hewn stone. Among the Patent Rolls of Richard II. is recorded a grant in 1395 to Gerard van Raes of the office of keeper of the Tholsel, or gaoler to the King, in the city of Dublin; granting him also both the upper and lower gaol in the aforesaid Tholsel; and from the following entry in Pembridge's Annals it would appear that the judges occasionally sat here at an early period:

"A.D. 1328. David O'Tothill, a stout marauder, an enemy to the King, a burner of churches, and a destroyer of the people, was led from the Castle of Dublin to the Tholsel of the city before Nicholas Fastoll and Elias Ashbourne, Justices of the King's Bench, who there gave sentence that he should be drawn at the tails of horses through the middle of the city as far as the gallows, and afterwards hanged upon a gibbet, which was performed accordingly."

The Mayor of Dublin was generally chosen in the Tholsel on Michaelmas day, and a penalty of ten pounds was decreed against any resident of Dublin who sued another citizen in any court but that of the Tholsel. This enactment, which formed portion of the ancient French laws of the city, is recited as follows in an unpublished Statute Roll of the years 1473-4 (12, 13 Ed. IV.):

"Et auxi la cite de Dyvelyn ad fait une ley q' quiconq home q' demeure en Divelin qu' sue une ault' home q' demeure

en Divelin en ascun ault' courte q' en le Tolsell de Divelin q' il q' sue contraire a cele ley perder' x li dargent au' Maior et Bailiffs de Divelin et son fraunchese."

The meetings of the citizens usually were held in the Tholsel, at which a public clock was set up in 1560, and "in Easter holidays, 1590, Adam Loftus, Lord Archbishop of Dublin, and Lord Chancellor of Ireland, with others of the clergy, met the Mayor and aldermen and commons of the city, at the Tholsel, where he made a speech to them; setting forth, how advantageous it would be to have a nursery of learning founded here; and how kindly her Majesty would take it, if they would bestow that old decayed monastery of All-hallows (which her father, King Henry the Eighth, had, at the dissolution of the abbeys, given them) for the erecting such a structure; whereupon the Mayor, aldermen, and commons, unanimously granted his request. Within a week after, Henry Ussher, Archdeacon of Dublin, went over into England to the Queen, to procure a license for the said foundation; which being obtained, the Archbishop went a second time to the Tholsel, and returned them thanks, not only from the clergy, but also from her Majesty, whose letter he showed them for their satisfaction."

At their midsummer assembly in 1611, the Corporation determined that £100 paid by John Fagan, of Feltrim, to obtain his discharge from the office of sheriff, should be allocated for the "making of a substantial platform, covered with lead, over the Tholsel, which," adds the record, "is to be done forthwith, in respect the roof and walls thereof are much ruinated and decayed." In the succeeding year, 1612, when the disputes ran high between the Roman Catholic or "Recusant" party of the citizens and the Protestants and English colonists, a writ was directed to the Mayor, Sir James Carrol, and to the sheriffs, for the election of members for the city; the Mayor being absent from town, the sheriffs, with certain aldermen and citizens, repaired to the Tholsel, and there

elected Francis Taylor and Thomas Allen, two eminent Roman Catholic Aldermen, to represent the city in parliament: "but this election was judged to be done by an indirect course, and, therefore, the Mayor intended the next morning to make another election in his own presence, wherein the voices of the citizens and town dwellers, as well English as Irish, should be allowed: so there assembled to the Tholsel the next morning all the whole city, as well English as Irish. But those of the Recusant faction would not suffer any Englishman, or any other, to speak, but such as they knew to be Recusants; whereupon was raised in the Tholsel a great tumult and mutiny, and the people Recusants being the greatest number, quickly thrust all the Englishmen with violence out of the door. And there was one Nicholas Stephens, a merchant of the city, that would have rung the alarum with the Tholsel bell, if he could have found the key: and others offered to lay hands upon the King's sword, that was before the Mayor; but the Mayor in this hurly burly took the sword in his own hand, and went unto the Lord Deputy to complain: and so there was no other election made that day. Now the Lord Deputy gave a most heavy check to the two sheriffs of the city, for chusing the burgesses before the Mayor came home; also he committed the said Nicholas Stephens to the Castle of Dublin."

On the commencement of the disturbances of 1641, the Puritanic Lords Justices, desirous of proroguing Parliament, objected to its meeting within the Castle of Dublin: the two Houses, however, having assembled, Patrick Darcy, an eminent Roman Catholic lawyer, and an active member of the Commons, gave his opinion that "either the Four Courts or St. Patrick's Church were the fittest place: but St. Patrick's Church, in the Convocation-room, he conceived to be a good place, and that it might be made up with deal bars with little cost." Mr. Nicholas Plunket, another member, observed, that, "as the Lords Justices do not hold fit to continue

the Parliament, that therefore they desire that the Lords would appoint the place."

On the 11th of the following January the Parliament assembled at the Tholsel, where it continued to meet till 1648. By an order of Government, dated 7th June, 1653, a Committee was appointed to sit once in a week, or oftener, as occasion required, at the Tholsel-hall, to consider and execute means to provide for the poor, and for persons afflicted with the plague; to distribute all monies collected for those purposes; to erect pest-houses where necessary; and to "do all other acts and things as they or any three of them shall judge necessary, in order to the prevention of the increase of the contagion." Parliamentary Committees met in the Tholsel occasionally during the reign of Charles II.; but the building having fallen to decay, a new City Hall was erected in 1683 on the same site, enlarged eighteen feet on the eastern side by the addition of the ground of a house granted by Charles II. to the Incumbent of the church of St. Nicholas. The new Tholsel presented its principal front to Skinners'-row, and another to Nicholas'-street. "To the eastward it joined the adjacent houses, while on the south a yard only a few feet in breadth formed a partial separation between it and the church of St. Nicholas: the form was nearly a square, being 62 feet in front, by 68 in depth, two stories high, built of hewn stone, and supported on arches to the north and west, which were not destitute of elegance. In the centre of the principal front two massive columns of the Tuscan order supported a vestibule of a very robust appearance, but in a style bold and singular; over this vestibule, which was decorated with the city arms, was a window with niches on either side, in which stood the stat es of Charles II., and of his brother, James Duke of York; and over these the royal arms, supported by scrolls, formed a kind of angular pediment: the statues, which are in the costume of the day, in robes and great periwigs, stand at present in the side aisle of Christ Church: they are

in good preservation, and, together with the other ornaments of this building, have been considered by some as in a masterly style. A spacious open hall, decorated with four massive columns similar to those of the vestibule, and supporting the floor of the upper story, comprehended the entire of the ground floor, with the exception of the space occupied by the staircase, and its south-eastern angle, which was appropriated to the Recorder's Court. In this Court delinquents were tried in the presence of the Lord Mayor even for capital offences, murder and treason excepted; and here, by the Civil Bill Act, all debts, where the sum litigated did not exceed £20, were determinable in a summary way, and at a trifling expense. On the upper floor, and in apartments appropriated to the purpose, the Lord Mayor, aldermen, commons, and sheriffs, used to meet to transact city business; and the spacious room, above sixty feet in length, which occupied the western front, might be considered as the Guildhall of Dublin, as here the merchants used to assemble before the erection of the Royal Exchange on Cork-hill."

The two statues above referred to were executed by William De Keysar, and in the Acts of Assembly for 1684 appears his petition for payment of "twenty-nine pounds, due him on contract for cutting the statues set upon the front of the Tholsel, and for finishing the pedestals under the said statues."

The Exchange of Dublin was transferred in 1683 from Cork House to the Tholsel; and a Williamite writer tells us that, by the rudeness of the Jacobites in the times of James II., the Exchange was entirely ruined; "neither buyers nor sellers being able to keep in it, by reason of the insolencies of the new Popish officers, who walked in it, affronted or assaulted every body, or extorted their goods from them for nothing, the shopkeepers not daring to refuse to trust them." These statements must, however, be received with caution, as James II., by proclamation, dated from the Castle, 24th No-

vember, 1689, decreed death against "any soldiers or others of the army" guilty of "any manner of waste, spoyl, or destruction whatsoever, in the city or liberties of Dublin."

"I asked," says Dunton in 1697, "whether there was not some eminence in the city from whence I might survey it, and was told that from the top of the Tholsel the whole city might be seen. So we went to the Tholsel, where we ascended about half a score stairs from the street, which brought us into a spacious room, supported by great pillars, and flagged (as they term it here) with free-stone, with open balustrades on each side towards the street; its figure is rather an oblong than a square. This is the place they call the 'Change,' where the merchants meet every day, as in the Royal Exchange in London. In a corner at the south-east part is a court of judicature, where they keep their public sessions for the city. Having viewed the lower part, we went up a large pair of stairs into a public room, which had a large balcony looking into Skinner-row; and from this balcony I spoke with my friend Mr. George Larkin, who was then at Mr. Ray's printing house, over against it. I went up with my friends to the Tholsel, and there had a view of the whole city."

On the eastern side of the building was located the grandest and largest apartment, in which the city feasts were usually held, and where a banquet to General Ginkle was given in November, 1691, which "concluded with a ball and most excellent fire-works." On this occasion the following chronogram of the year 1691 was deciphered in the banqueting-room, "in gold and silver letters, upon a tablet, adorned with wreaths of laurel:"—

"CHRONICON:
FORTVNATVS GINKLE
TER. IO! VIVAT
STRENVVS HIBERNIÆ DEBELLATOR
TRIVMPHET.
RES MAGNA EST, QUOD PER TE SIT DEVICTUS HIBERNUS:
SI NUNC EVERTAS LILIA, MAJOR ERIT.
D D C R."

An entertainment given here in 1703 by the city to the second Duke of Ormond, then Lord Lieutenant, is described as follows:—

"About three of the clock the Sheriffs conducted his Grace to the Tholsell, where he was received by the Lord Mayor, Recorder, and aldermen: the Lord Mayor surrendered the sword to his Grace, which he was pleased to return to his Lordship, who carried the same before him through a guard of militia granadiers to the apartment appointed for his Grace's reception; the stewards, viz., Alderman John Eccles, Alderman James Barlow, Mr. Thomas Bolton, Mr. Henry Glegg, Mr. Thomas Kilpatrick, and Mr. Luke Bourne, with their staves, walking before them, the kettle-drums beating and the trumpets sounding. Her Grace the Dutchess of Ormond soon after came to the Tholsell, attended by the Lady Mayoress and several ladies of quality, and the aldermen's wives, where she was received by the Lord Mayor. Several tables were plentifully covered in the state-room and in the Guildhall: my Lord Lieutenant and Dutchess were conducted to the former, being attended by the Lord Primate, Lord Chancellor, and most of the nobility, ladies of quality, judges, officers, and gentry, then in town. The entertainment was splendid, and in great order. The Duke was served at table by the sheriffs, her Grace by the Lord Mayor's son, and the rest of the company by members of the Common Council. While the dinner lasted their Graces were entertained with vocal and instrumental music. Dinner concluded with her Majesty's health, at which their Graces and all the company stood up; his Royal Highness's health was also drank, the drums beating and trumpets sounding at both. Their Graces retired afterwards to their several apartments till all things were prepared for a ball, which was begun about eight of the clock by Lady Mary Butler and the Earl of Abercorne, and ended in a very handsome banquet of sweetmeats. Their Graces were pleased to express their great satisfaction for the whole days solem-

nity, which was attended with all possible demonstrations of this city's duty and loyalty to her Majesty, in the highest respect for his Grace's person and government."

After the battle of the Boyne, the Roman Catholic citizens were obliged, by proclamation, to deposit their arms in the Tholsel, where, in 1691, meetings of the Corporation for the Promotion of the Linen Manufacture in Ireland were held, and in which the judges sat during the rebuilding of the Law Courts in 1695. At the election of Members of Parliament for the city held at the Tholsel in 1713, a violent riot, in which some lives were lost, occurred, in consequence of the measures taken by the Recorder, Foster, one of the Whig candidates, to fill the building with his own adherents, thus excluding the constituents of the proposed Tory Members, Sir William Fownes and Martin Tucker. The escutcheon of the Duke of Ormond, which had been placed on the Tholsel, was taken down by the city in 1716, after his expatriation. In 1718 some unknown persons having broken by night into the Tholsel, there defaced and cut the portrait of George I., and succeeded in escaping, although a reward of one thousand pounds was offered for their detection. The quarter sessions were always held in the Tholsel, and opened in state by a procession of the Mayor and aldermen; and all the municipal business of the city was transacted in the building, where also the Lords Justices were generally sworn into office. Incorrigible malefactors or offenders were usually sentenced in the Lord Mayor's Court to be whipped at a cart's tail from the Tholsel to the Parliament House, to be placed in the stocks, or to be scourged at the "whipping post" erected here for the purpose. Libellous publications condemned by Parliament, gaming tables, and fraudulent goods seized by the Lord Mayor, were publicly burned at the Tholsel; and public notices, particulars of private Bills, and of protections granted by Parliament to individuals, were ordered to be posted in a conspicuous part of the building.

After the year 1730, the great bell of the Tholsel was tolled

daily for seven minutes before twelve, at which time the Exchange began, and business continued until about five minutes before two, when the porter rang a small bell, which was the signal for closing the gates. Public banquets were frequently given in the Tholsel by political clubs to the Lords Justices or Lord Lieutenant on anniversary days. At a dinner of the Hanover Club here on the 5th of November, 1739, three hundred dishes were served; and Lord Chesterfield and other Lords Lieutenant were frequently entertained in the Tholsel in as sumptuous a style by similar societies; on such occasions the exterior of the building was illuminated with wax lights, and severals barrels of ale were distributed to the populace, who regaled themselves outside around great bonfires. At a public meeting held here on the occasion of the reduction of the gold coin in 1736, Swift made one of his last appearances in public life by publicly protesting against that measure, which was carried in opposition to him by Primate Boulter. "The Drapier," says Mrs. Whiteway, in a letter written at the time, "went this day to the Tholsel as a merchant, to sign a petition to the Government against lowering the gold, where we hear he made a long speech, for which he will be reckoned a Jacobite." During the political excitement of 1753, the Earl of Kildare gave a series of dinners here to his political partisans, no tavern in Dublin being large enough to accommodate the number of his constituents, who joined in drinking the "Patriots'" then standing toast of "Exportation of rotten (Primate) Stone, duty free."

In 1779 the meeting, at which the non-importation of English manufactures was resolved upon, was held at the Tholsel on the 26th of April; the chair was taken by the high sheriffs, and the resolutions agreed to, were drawn up by a committee appointed on the spot, and composed of James Napper Tandy, Counsellor Sheridan, Alderman Horan, Counsellor Hunt, John Binns, John Locker, and Jeremiah D'Olier.

At a public meeting of the freemen and freeholders of the

city of Dublin, at the Tholsel, in March, 1782, James Campbell and David Dick, high sheriffs, in the chair, the citizens passed a resolution requiring the city Members, "as their trustees, to exert themselves in the most strenuous manner to procure an unequivocal declaration, That the King, Lords, and Commons of Ireland are the only power competent to make laws to bind this country;" the meeting pledging itself in the most solemn manner "to support the representatives of the people at the risque of their lives and fortunes, in every constitutional measure which might be pursued for the attainment of this great national object."

The election of members for the city was held at the Tholsel in May, 1790, in a style of unusual grandeur, the freemen of the various guilds having marched in procession from the Rotunda to the polling place to register their votes for Henry Grattan and Lord Henry Fitzgerald, the popular candidates of the day.

Towards the close of the century the Tholsel began to fall to decay, in consequence, as was supposed, of the marshy nature of the ground on which it had been erected; a new Sessions House was, therefore, erected in Green-street, and opened for business in 1797; the meetings of the Corporation were likewise transferred to William-street; the Court of Conscience, however, continued to be held in a portion of the Tholsel, until the edifice, having become ruinous, was taken down about the year 1809, and its site is now occupied by the houses No. 1, 2, and 3, Christ Church-place. The Ordnance Survey of Ireland, in one of their maps, have placed the Tholsel in High-street, instead of at the south-western corner of Skinners'-row.

On the southern side of Skinners'-row, not far from the Tholsel, stood a large edifice, known as the "Carbrie House," which, in the early part of the sixteenth century, was occupied by Gerald, ninth Earl of Kildare, who, during his Viceroyalty, did great service against the native clans, notwithstanding which he was accused of various offences in 1519; but having

cleared himself of the crimes laid to his charge, he accompanied Henry VIII. to France, and was present at the famous conference at the "Field of Cloth of Gold." In 1524 he was again appointed Lord Deputy, and was shortly after committed to the Tower of London for levying war on the Butlers and other liege subjects, and for neglecting to capture his kinsman, James, eleventh Earl of Desmond, who had entered into communication with foreign powers.

After his return to Dublin as Lord Deputy in 1532, we are told that the Earl of Kildare, with the object of chagrining Skeffington, his predecessor in office, permitted him "who was late Governour, now like a meane privat person, to danse attendance among suters in his house at Dublin, named the Carbrie." Having been soon again summoned to appear before the King, he left as deputy in Dublin his son Thomas, surnamed *an t-sioda*, or "of the silk," who, on a false report of the Earl's death, took up arms in 1534, and waged war against the English Pale, but was finally reduced, and executed with five of his uncles at Tyburn in 1535, his father, the Earl Gerald, having died in the Tower in 1534. On the attainder of the Geraldines, Henry VIII., by letters patent, granted "the large stone messuage, with the garden annexed, commonly called Carberry House, in Skinner-row," to Sir Pierce Butler, ninth Earl of Ormond, whence it acquired the name of "Ormond Hall," and continued in the possession of the Butler family until late in the next century, although it does not appear to have been used by them as a residence after the reign of James I. Having become dilapidated, it was divided in 1631 into two houses, one occupied by Michael Browne, the other in the tenure of Robert Arthur.

Towards the end of the reign of Charles II., a portion of "the great house" in Skinners'-row was converted into a coffee-house by Richard Pue, a printer, from whom it acquired the name of "Dick's Coffee-house," and soon became one of the most frequented establishments of its kind in the city.

Richard Wild and William Norman, two Dublin booksellers, established book auctions at Dick's; the back room of which was hired for the same purpose by John Dunton, the eccentric London publisher, who brought a large collection of books and manuscripts for sale to Dublin in 1698, and engaged Richard Wild as his auctioneer. After the conclusion of the second auction, Patrick Campbell, a Scotch bookseller, resident in Skinners'-row, privately contracted with Pue for the sale-room occupied by Dunton, who transferred his third auction to Patt's Coffee-house in High-street; and, considering himself to have been unfairly circumvented, issued an advertisement against Campbell, who replied in the "Flying Post," and prevented the publication of a statement drawn up by Dunton, which the latter consequently had transcribed and suspended in the public room at Patt's Coffee-house. Dunton left Dublin in December, 1698, his auctions having been patronised by the chief noblemen, clergymen, and scholars in Dublin. Campbell, however, having rejected all offers of conciliation, Dunton, in 1699, published an account of the controversy between them, under the title of "The Dublin Scuffle: being a Challenge sent by John Dunton, Citizen of London, to Patrick Campbell, Bookseller in Dublin." "Dick," says Dunton, "is a witty and ingenious man, makes the best coffee in Dublin, and is very civil and obliging to all his customers; of an open and generous nature; has a peculiar knack at bantering, and will make rhymes to anything. He is of a cheerful, facetious temper, and, generally speaking, fair in his dealing; and had not Patrick Campbell assaulted him with the temptation of a double price, he and I should never have quarrelled. And yet, for all that, I must do him the justice to say, he carried it civilly to me to the very last; and was so kind as to come, with my friend Mr. Dell, to give me a farewell when I left Ireland. Thus much for Dick. As for his wife, I shall say this, she is an industrious woman, handsome enough, one that knows her duty to her husband, and how to respect her

customers, and, in a word, is what a wife ought to be; and I must own, though her husband and I scuffled, she treated me always with much respect."

About 1700 Pue commenced the publication of a newspaper styled "Pue's Occurrences," and in 1703 his residence in Skinners'-row is described as "a moiety of a timber house (called Carberry house) divided into two tenements. One hath two cellars, and on the first floor two shops and two kitchens. On the second floor three rooms (two of them wainscotted). On the third, two rooms, and on the fourth, two garrets. The other part has a cellar under the front. On the first floor one shop and two kitchens, and on the second, third, and fourth, three rooms each, with the moiety of a small timber house in the backside." Like most of the other coffee-houses in Dublin, Dick's was located on the drawing-room floor, one of the shops underneath being occupied by Thomas Cotter, bookseller and publisher, and another by the "Hoop" eating-house; while at the rere was the establishment of Aaron Rhames, publisher in 1709 of a Saturday periodical called the "Diverting Post."

The principal auctions of books, lands, and property, were generally held at Dick's, the patrons of which in 1740 are noticed as follows in the "humble petition of Tom Geraghty to all the worthy gentlemen who frequent Pue's Coffee-house:"

"Ye citizens, gentlemen, lawyers, and squires,
Who summer and winter surround our great fires,
Ye quidnuncs! who frequently come into Pue's,
To live upon politicks, coffee, and news;
Ye adepts, ye criticks, and orators nice!
Ye grave connoisseurs at the drafts and the dice,
Who draw up your men like soldiers in battle,
While the dice and the boxes like drums loudly rattle;
Like Walpoles and Fleurys demurely you sit,
To practice your politicks, judgment, and wit;
Now Kings ye set up, and with fury attack,
Till one or the other be laid on his back.

Thus you are diverted and kept long awake,
Your feet are at rest, and your elbows do shake,
While thus you are warring, 'tis at no great cost,
It is seldom a groat, or a teaster at most,
And sometimes there's nothing on either side lost.
Poor Tom daily serves you, and carries your letters
Unto the Post-office, wherefore you stand debtors;
For three times a week he must carry a pack
Well cramm'd with epistles, on shoulder and back,
He snuffs all your candles, and nothing denies you,
With pen, ink, and wafers, he, gratis, supplies you."

After continuing for nearly a century one of the chief coffee-houses in Dublin, Dick's, having fallen to decay, was demolished about the year 1780, and on its site now stand the houses known as Nos. 6, 7, and 8, Christ-Church-place, in the lower stories of which still exist some of the old oaken beams of the "Carbrie house," which have by age acquired an almost incredible degree of hardness.

"Pue's Occurrences," published at Dick's Coffee-house, was originally a Tory paper, as noticed in Swift's verses written in 1723 on Chief Baron Rochfort:—

"But now, since I have gone so far on,
A word or two of Lord Chief Baron;
And tell how little weight he sets
On all Whig papers and gazettes;
But for the politics of Pue,
Thinks every syllable is true."

Its first shape was quarto, from which it gradually grew to a large folio size. Richard Pue died in 1758, and was succeeded by his nephew, James Pue, after whose death in 1762, the paper was published by Sarah Pue, commencing with vol. LIX., No. 101; from the thirty-first number of the next volume it was printed at the same place by John Roe, who prefixed his own name to the title. "Pue's Occurrences" subsequently came into the possession of Sarah Roe and David Gibbal, from whom, June, 1776, it was purchased by John Hillary, bookseller, of No. 54, Castle-street; and its career terminated about 1792.

"Bow's Coffee-house" was located in Skinners'-row in 1692, and early in the succeeding century "Darby's Coffee house" was opened here by Darby, who had previously been a waiter in Dick's establishment.

On the south side of Skinners'-row was the residence of Sir Robert Dixon, Mayor of Dublin A. D. 1634, in which year he was knighted at his own house here by the Lord Deputy Wentworth. This house had been originally set by the parish of St. Werburgh to Captain William Meares of Dublin, by a lease dated 28th February, 1604, in which it is described as "one house and garden with the appurtenances, lying in length from the King's pavement or street called Skinners'-row, in the north to Curryer's lane, that leadeth thence to St. Nicholas' Church in the south, and from All Hallows' ground on the east side to Caddell's ground, late in the tenure of John Murphy, on the west, for seventy-five years, at 19*s.* 8*d.* annual rent." Dixon was returned Member of Parliament for Banagher in 1645, his country residence at the time being Barretstown Castle, near Baile mòr Eustace. He had received large grants of land from Charles I. for military services, Henry VIII. having previously granted his family the Carmelite friary at Clon-curry, Kildare, for their successful inroads upon the clan of O'Reilly. In 1662 the house in Skinners'-row came into the possession of Sir Robert's heir, Sir William Dixon, Knight, who in 1661 took from the Mayor and Sheriffs "one garden, plott of ground and backside, situate in the backside of the dwelling house of the said Sir William Dixon in Skinners'-row, being part of Sutor's-lane, otherwise called Hoyne's-lane, for sixty one years, at the annual rent of nine pence ster-ling, with capons to the Mayor." Skinners'-row continued to be the town residence of the Dixon family until early in the eighteenth century, when Colonel Robert Dixon, in 1719, let his grandfather's house, then occupied by George Tufnell, wig-maker, to Thomas Parsons, sword-cutler, for £22 yearly, together with the house adjoining, then described as "for-

merly the Old Dolphin," for £30 per annum. These houses, supposed to have stood on the sites of those now known as Nos. 12 and 13, Christ Church-place, were bounded on the west by Darby's coffee-house, and on the east by the shop of Robert Owen, bookseller. Colonel Dixon having died without issue, the property of his family devolved upon his relative, Sir Kildare Borrowes, great grandfather of the present Baronet, Sir Erasmus Dixon Borrowes, who has lately restored the old family seat of Barretstown Castle.

Viscount Conway resided in Skinners'-row in 1662; and tokens were issued in the same century by the following residents of this locality: Isaac Taylor (1657); Alexander Aickin, merchant (1668); Henry Martyn (1668); John Partington, "gouldsmith, at the Kinge's head;" Roger Halley, "artizan and skinner;" William Hill, at the "Pestill and mortar;" William Taylor, merchant; William Colbys (1666); and Mary Drinkwater, with reference to whose house, Dr. Mossom, writing to Primate Bramhall in 1661, relative to hiring lodgings for him in Dublin, says: "There is at Drinkwater's, in Skinners'-row, a very pleasant garden, good conveniences of dining room, and lodging; but she put me off till Monday for her resolution to let them. Yet besides she has no garret for servants, but must provide for them at the next house. As for dining room and three lodging rooms, better is not in Dublin, and the conveniences for lower rooms, as kitchen, &c., is tolerably good. I crave your Grace's mind to be signified by Monday's post whether of these two places you best approve; that if haply Mrs. Drinkwater give a fair resolve, I may, for her garden's sake especially, strike a bargain with her."

Sir Patrick Dun, physician to the army during the wars of 1688, and on whose bequest Dun's hospital was founded, resided here in 1690. The following specimen of Dun's prescriptions appears in an unpublished letter, written by him in 1691, to General Ginkle's Secretary at War in the camp at Connacht: "Six on Monday last, I sent from Dublin a box

containing two dozen of bottles of the best claret I could get in Dublin, and two dozen bottles of Chester ale;" then, after noting that "this box hath a lock and key," and mentioning the person to whom he had forwarded the latter by letter from Athlone, he adds: "At the same time, I sent a lesser box, in which there is a dozen and a half potted chickens in an earthen pot; and in another pot, fowre green geese. This," continues the doctor, "is the physic I advise you to take; I hope it will not be nauseous or disagreeable to your stomach—a little of it upon a march."

Among the residents in Skinners'-row were David King, goldsmith, at whose house a large quantity of records was secreted during the wars of 1689; and Thomas Quin, apothecary, Lord Mayor of Dublin in 1697. Spranger Barry, the afterwards famous actor, was born in Skinners'-row in 1717, and having succeeded his father as a silversmith, continued to carry on that business here till he went on the stage about the year 1744.

At the sign of the "Leather bottle" in Skinners'-row (1685–1718) was the shop of Robert Thornton, bookseller, appointed King's stationer in 1692, being the first who held that office; he is described as "a very obliging person, having sense enough for a privy councillor, and good nature enough for a primitive Christian."

Thornton issued the first newspaper published in Dublin, which was styled "The Dublin News Letter," printed in 1685 by "Joseph Ray in College-green for Robert Thornton at the Leather Bottle in Skinner-row;" it consisted of a single leaf of small folio size, printed on both sides, and written in the form of a letter, each number being dated, and commencing with the word, Sir. The existence of this publication was totally unknown to former writers, who universally alleged that "Pue's Occurrences" was the first Dublin newspaper.

Alderman James Malone, appointed, with Richard Malone, King's Printer, in January, 1689, by James II., also resided

in Skinners'-row. In his official capacity he issued various publications emanating from the Jacobite Government, which, after the Williamites had regained power, were industriously sought out and destroyed, with a view of falsifying contemporary history to suit the purposes of party. Amongst those publications was a very important tract entitled, "A relation of what most remarkably happened during the last campaign in Ireland, betwixt his Majesty's army royal, and the forces of the Prince of Orange, sent to joyn the rebels under the Count de Schomberg. Published by authority. Dublin: printed by Alderman James Malone, bookseller, in Skinner-row, 1689."

This pamphlet appears to have been rigidly suppressed by the Williamites, as it threw much light on Schomberg's disastrous campaign in the north of Ireland, where, notwithstanding the immense superiority of his army, amounting to 35,000 men, his progress was checked by a miserably armed force of 22,000 Jacobites, and his loss at the termination of the season was found to amount to 15,000 men, more than double the number of those who perished at Walcheren in 1809; a fact, however, studiously suppressed in the works hitherto received as histories of that period.

By the Williamites Malone was dismissed from the office of Printer to the State; and it appears from the Exchequer records, that in 1707 he, together with Luke Dowling, another Roman Catholic bookseller, was tried in the Queen's Bench for selling and publishing a book entitled "A Manuall of devout prayers;" and having been convicted, they were sentenced to pay fines of 300 marks each, and committed to close imprisonment. They thereupon petitioned the Commissioners of Reducements, declaring that "they had noe seditious or evill intent or meaneing in exposing to sale the said book, whereof severall parcels and editions were for above twenty years last past continually and publickly sold by all or most Protestant and Popish booksellers, as was sworn on their tryall by four Protestant credible witnesses, without having been taken notice

of by the Government." Justices Coote and M'Cartney, two judges of the Queen's Bench, before whom Malone and Dowling were tried, stated in a report, that "a great many of the said Manualls, wherein were contained several prayers for the late King James and his Queen, and also for the Pretender, were sold and dispersed much about the time of the late invasion intended to be made by the French King on north Brittaine, which the said Justiccs were apprehensive were then printed, with an intent to be dispersed in order to influence and incourage the Papists in this kingdom to rise and make disturbance here in favour of the Pretender; but no proof of such intention by the said Malone and Dowling appeared before them, nevertheless it induced the said justices to impose a greater fine on them than perhaps they would have done at another time, to terrifie others from being guilty of the like practices hereafter. It appearing to the Court that Malone and Dowling were persons of little substance, with large families, and upon their taking the oath of abjuration in open court, the fines were reduced to five marks each, and they were released from confinement." Alderman Malone long survived this prosecution, and was one of the original founders of the Charitable Musical Society, who built the Music-hall in Fishamble-street, as detailed in our account of that locality.

Opposite to the Tholsel was the printing house of Joseph Ray (1690), one of the most eminent booksellers in the city, and publisher, in 1698, of the first edition of that celebrated work, "The Case of Ireland's being bound by Acts of Parliament in England, stated, by William Molyneux, of Dublin," which, as advocating the doctrine of Irish independence, was ordered by the English Parliament to be burned by the common hangman. "Mr. Ray," says a writer of the time, "is slender in body; his head rather big than little; his face thin, and of a moderate size; a smooth tongue, a voice neither deep nor shrill. His countenance is ever intermixed with joy and sweetness. He is a courteous man in his shop; and,

being both printer and bookseller, has got a good estate in a few years. He is the best situated of any bookseller in Dublin."

Three other publishers in Skinners'-row in the reign of William and Mary are described as follows by Dunton: "I shall first begin with Mr. Brent, who I think, is the oldest partner. He's a scrupulous, honest, conscientious man, and I do think a true Nathaniel. He's perfect innocence, yet a man of letters; he knows no harm, and therefore contrives none; he's what we may truly call a religious printer, and (I was going to say) he hates vice almost by nature as grace; and this I think is his true character. As to Mr. Powel (the second partner) his person is handsome (I do not know whether he knows it or no) and his mind has as many charms. He's the very life and spirit of the company where he comes, and 'tis impossible to be sad if he sets upon it; he is a man of a great deal of wit and sense (and I hope of as much honesty) and his repartees are so quaint, apposite, and genteel, 'tis pleasure to observe how handsomely he acquits himself; in the mean time, he's neither scurrilous nor profane, but a good man, and a good printer, as well as a good companion. I come next to honest Brocas, the third partner, and with him, if he's returned from Holland, take leave of my three printers. Mr. Brocas is much of a gentlemen; he gave me a noble welcome to Dublin, and never grew less obliging. He's one that loves his friend as his life, and I may say, without offence to the printers of Dublin, that no man in the universe better understands the 'noble art and mystery of printing' than John Brocas in Skinner-row."

The other booksellers and publishers in Skinners'-row were John North (1681); Samuel Lee (1694); John Foster, at the "Dolphin" (1695); Patrick Campbell, at the "Bible" (1696); Sylvanus and Jeremiah Pepyat (1710); D. Roche (1725); Thomas Walsh, at Dick's Coffee-house, publisher in 1727 of "Walsh's Dublin Weekly Impartial News Letter," issued on

Wednesdays, and of "Walsh's Dublin Post-Boy," 1729; James Hoey (1731), "at the pamphlet shop in Skinners'-row;" Samuel Fairbrother, opposite the Tholsel, printer to the city, appointed King's stationer in 1723, and satirized by Sheridan for pirating Faulkner's edition of Swift; Robert Owen, Captain of the Lord Mayor's regiment of militia, "a most facetious and joyous companion," who died in 1747; Oliver Nelson, at "Milton's Head" (1740), publisher of the "Dublin Courant;" W. Powel (1745), at the corner of Christ Church-lane, opposite to the Tholsel; Alexander Mac Culloh, publisher in 1754 of the "General Advertiser," and in 1756 of the "Dublin Evening Post;" Peter Hoey, at the sign of "Mercury" (1770), next to the Tholsel, publisher of the "Publick Journal;" John Milliken (1769); William Kidd (1779); and Elizabeth Lynch, law bookseller.

The original breadth of Skinners'-row did not exceed seventeen feet, which was so diminished by projecting shop fronts and cellars, that in the middle of the street a space of little more than twelve feet was left for vehicles to pass, so that when two or three carriages met here the thoroughfare was completely stopped. The old footpath, still discernible on the south side of Christ Church-place, was about one foot broad, and when viewed from Castle-street, the whole line of Skinners'-row presented the appearance of a narrow and sombre alley. Many wealthy traders, jewellers, gold and silversmiths, had their shops in this street; and, as the great thoroughfare from the eastern side of the city to the Law Courts, Tholsel, Corn-market, canal, and Liberties, it was constantly filled, especially during term time, sessions, and market-days, by a throng of busy passengers; and the pavement being composed of large, hard Arklow stones, rendered it one of the most noisy streets in Dublin. The decline of its prosperity was initiated by the removal of the Sessions to Green-street; the opening of the new Law Courts; and, finally, the transfer of the Corn-market, completed the depreciation in the value of houses in

this neighbourhood, and afforded the Commissioners of Wide Streets, about thirty-five years ago, an opportunity for carrying out their plans for the opening of the locality, as proposed by them in 1802. In the process of these alterations, which were completed in 1821, the entire of the north side of Skinners'-row was swept away, together with the buildings known as Christ Church-yard. The old Four Courts, Cock-hill, Christ Church-lane, with other buildings at the southern extremity of Winetavern-street, were also demolished; the name of Skinners'-row was likewise changed to "Christ Church-place," thus completing the alteration effected in the original features of this quarter of the city.

Nicholas'-street received its name from the church erected there, and dedicated to St. Nicholas, by Donogh, Bishop of Dublin, founder of the convent of the Holy Trinity; and the street appears to have been known by its present appellation so early as the twelfth century. Edward IV., in the nineteenth year of his reign (1479), granted a patent to John, Earl of Worcester, Elizabeth his wife, Sir Thomas Bath, Knight, John Chevir, Thomas Birmingham, Stephen Botiller, and John West, merchants, to found a chantry of one or two chaplains in honour of God and the Virgin Mary in the church of St. Nicholas, near the High Cross of the city, to celebrate divine service for the benefit of the souls of the founders, and for those of all the faithful departed; and, notwithstanding the Statute of Mortmain, they were licensed to endow the chantry with lands, tenements, rents, &c., to the clear yearly value of £13 6*s*. 8*d*. This chapel, dedicated to the Virgin Mary, was located on the south side of the church, next to Kennedy's-court, and contained in length, from the east wall westward, twenty-six feet and six inches; and from north to south, seventeen feet. Archbishop Alan, in the reign of Henry VIII., mentions that the church of St. Nicholas was then in an impoverished condition; and the south wall of the edifice is re-

corded to have been rebuilt in 1578. A report of the year 1630 states that "the church and chancell are in good repair and decencie; the most of the parishioners are Papists; there are many Protestants who frequent that church in the tyme of divine service and sermon; there is only in that parish the greate howse built by the Jesuits, which is seysed upon for his Majesty; Mr. John Hyde, Master of Arts, is curate there, his meanes there being worth xxx. lib. besides casualties." During the Protectorate, Dr. Samuel Winter, Provost of Trinity College, used to preach in St. Nicholas' Church on every Sunday morning at seven o'clock, and his lectures here were frequented "by the Commissioners, city magistrates, and many others, so that he had a very frequent congregation; and to encourage poor people to come to church, he caused some white loaves to be distributed among them always when the sermon was ended." In 1656 Dr. Samuel Mather, an eminent Presbyterian divine, was appointed co-pastor of this Church with Dr. Winter; and subsequently Dr. Thomas Seele, afterwards Dean of St. Patrick's, officiated here till he was silenced by Henry Cromwell and the Council in 1658.

A portion of the ancient cemetery of this church was covered with the offices of the Tholsel when that edifice was rebuilt in 1683, and for which an annual rent is still paid by the Corporation of Dublin. Dr. King, in a letter written in 1693, remarks of Henry Price, then rector of this church, that "before he came to the parish of St. Nicholas it had the thinnest congregation in Dublin:" and adds, "I reckoned one Sunday when there were only thirteen and the minister; but since he came he has built two galleries, and yet wants room, which is due to his care, piety, and diligence." The old church was taken down and its rebuilding completed in 1707; the front of the new edifice was of hewn stone, with a great arched door-case in the centre, over which, in the first story, was a large arched window, with a smaller arched win-

dow on each side; in the second story was another arched window, over which was a square belfry rising about twelve feet above the roof, with openings on each side.

The chapel of St. Mary in the new church is described as extending in front to the Lord Mayor's seat, and in breadth to the middle of the church; and a gate in the western wall of the church is still called the "Priest's-gate." Among the chaplains appointed to this chantry in the last century was the Rev. Patrick Delany, who resigned his office here in 1746.

The church of St. Nicholas, having become ruinous, was unroofed in 1835 by the Ecclesiastical Commissioners, under whose superintendence the vaults were covered with a singular roofing of large flags. Portions of the walls of the church are still standing, but the only old monument here is a small mural slab to the memory of Edward Trotter, Esq., who died in 1769.

The revenue of the chapel of St. Mary, in St. Nicholas' Church, originally limited to £13 6*s.* 8*d.* per annum, now produces annually above £300; the present chaplain is the Rev. Tresham D. Gregg, appointed by the parish in 1840, and restrained from officiating there by the Archbishop of Dublin in 1847. This parish, styled that of "St. Nicholas within the walls," is the smallest in Dublin, its area being only five acres and eleven perches, containing, in 1851, 127 houses and 1199 inhabitants.

Nicholas'-street was originally separated from Patrick's-street by a gate in the city wall, styled St. Nicholas-gate, which is described as follows:—"St. Nicholas-gate have towe rounde towres withowt and sqware within, and the said gate placed betwixte bothe the towres, every towre three heightes, whereof two loftes, and fowre lowpes in every towre; the wall five foote thicke, thirty-nine foote in lengthe one waye, and eighteen foote brode the other waye, and the towre forty-fyve foot hie, with a perculles [portcullis] for the same gate."

On the summit of this gate the Parliamentarians impaled the head of Luke O'Tuathal, of Castlekevin, lord of Fer Tire,

county of Wicklow, head of the clan of O'Tuathail, and the first gentleman who levied troops in Leinster to defend Charles I. against the Puritans.

Nicholas'-gate continued in existence till after the middle of the last century; and from the city rental of 1763, we find that Robert Rochford then paid an annual rent of four pounds for a "building over St. Nicholas'-gate." Among the archives of Christ Church is preserved a deed of the year 1283, by which the Prior, in consideration of the grant of the reversion of a plot of ground, with buildings on it, in St. Nicholas'-street, from a maiden named Scolastica, covenanted to give her every day, from the convent cellar, one white loaf, one flagon of the best ale, and one dish from the kitchen of the monks; also to supply her maid-servant with one loaf of second quality bread, and one pottle of second quality ale.

Humphrey Powell, the first Dublin typographer of whom we have any record, resided in St. Nicholas'-street in 1566, where he published,—"A Brefe Declaration of certein principall articles of Religion: set out by order and aucthoritie as well of the right Honorable Sir Henry Sidney Knight of the most noble order. Lord presidēt of the Coūcel in the Principallitie of Wales and Marches of the same; and general deputie of this Realme of Ireland, as by Tharchebyshops, and Byshopes and other her majesties Hygh Commissioners for causes Ecclesiasticall in the same realme. Imprynted at Dublin by Humfrey Powell the 20 of January, 1566."

At its conclusion, the book is stated to be "Imprynted at Dublin in Saint Nycolas Street, by Humfrey Powell, Prynter appoynted for the Realme of Irelande." This small volume, and an edition of the Book of Common Prayer, hereafter noticed, are the only known specimens extant of Powel's typography.

The first King's Printer in Ireland whose patent is enrolled was John Frankton or Francton, gent., who was appointed to the office in 1604 by James I., and continued the principal

publisher in Dublin until about the year 1617, when a patent was granted to Felix Kingston, Mathew Lownes, and Bartholomew Downes, stationers and citizens of London, who in 1618 erected "a factory for books, and a press," in Dublin, under the superintendance of Felix Kingston, and commenced their labours by the publication of an edition of the Irish Statutes. The first Latin book printed in Dublin was Sir James Ware's "Lives of the Archbishops of Cashel and Tuam," a small quarto volume of eighty-one pages, issued in 1621, "Ex officinia Societatis Bibliopolarum." The "Company of Stationers" continued to publish in Dublin until 1641, when their business was checked by the civil wars, the effect of which upon literature is illustrated by the following document:—

"John Crooke and Richard Sergier, of Dublin, stationers, duly sworn, depose as followeth:—

"That having for this five years last past and upwards, within this city, kept a stationer's shop, well furnished with merchandise and English books, for and at such rates as formerly this kingdom was not supplied withall, and having by that means ministers and customers of all professions through the kingdom of good worth and ability before these late troubles. They have to severall persons (whereof some few were Papists now in action of rebellion) and other Protestants who by their loss of all through this insurrection are utterly disabled to make satisfaction for severall parcells of books which they were indebted unto John Crooke and Richard Sergier aforesayd, in all amounting to the sum of six hundred pounds and upwards. The loss whereof they have sustained by this present rebellion, besides the utter decay of their trade to their undoing, and the further loss they must needs suffer in the stock of books now lying dead on their hands. Jurat Martii 10mo coram nobis John Watson, William Aldrich.—John Crooke, Richard Sergier. And the said John Crooke, being deposed, further saith, that the summer before

this rebellion divers times and very frequently the priests, fryars, and others that resorted to his shop to buy books inquired very earnestly for a book called Mariana, which he had not, and that since the beginning of this rebellion one Higgins, a doctor of physic, well known in this city, told this deponent as a reason of the present rebellion that it was impossible that Papists and Protestants could live in one kingdom together. John Crook. Jur'. ut sup."

The book here alluded to appears to have been John Mariana's Treatise, "De Rege et Regis Institutione," originally published in 1599, and suppressed in Spain at the solicitation of the Court of France. John Crooke, one of the parties to the above deposition, was appointed King's printer general in and throughout all Ireland in 1660. After the Restoration, the number of printers in Dublin rapidly increased, and in the middle of the last century the city could boast of many respectable and wealthy publishers; but since the Union the amount of works printed in the metropolis of Ireland has decreased by about 80 per cent.

Primate James Ussher, son of Arnold Ussher, one of the Six Clerks in Chancery, was born in St. Nicholas' parish on the 4th of January, 1580; and during the seventeenth and earlier part of the eighteenth centuries, Nicholas-street was inhabited by persons of distinction: as Richard Kennedy, Baron of the Exchequer (1670); Joshua, second Viscount Allan; Cornelius O'Callaghan, a very eminent lawyer, who died here in 1741, and next to whose house resided Eaton Stannard, subsequently Recorder of Dublin.

The most notorious of the residents in this street in the last century was Dr. John Whalley, the chief quack and astrologer of his time in the city. This strange character, born on the 29th of April, 1653, was originally a shoemaker, and came, in 1682, to Dublin, where, having established himself as a compiler of prophetic almanacs, and compounder of medicines to cure all diseases, he gained such a reputation for ne-

cromancy, that he was constantly consulted by the credulous people of the city, as noticed by a rhymer of the day:—

"Whalley bred up to end and awl,
To work in garret or in stall,
Who had more skill in cutting leather,
Than in foretelling wind or weather,
Forsook the trade of mending shoes,
To deal in politicks and news,
Commenc'd astrologer and quack,
To raise the Devil in a crack,
Told fortunes, and could cure all ills,
By his Elixir and his pills,
Poor petty servants to their cost,
Flock'd to him for all things they lost,
He pump'd out all they had to say,
And getting all they had to pay,
The thief he shew'd them in a glass;
And if she were a pretty lass,
He told her fortune must be great;
If ugly, ah! how hard her fate,
A hundred pretty tales invented,
To send the wenches off contented."

In 1688 he was placed in the pillory for some political offence, and while there received from the mob a plentiful unction of antique eggs and other unsavoury missiles. Having rendered himself eminently obnoxious to the native Irish, by his perpetual fanatical railings against them and the Roman Catholic religion, he deemed it prudent to withdraw to England during the Jacobite régime in Dublin, about which period Ferdoragh O'Daly composed a satire of twenty-one stanzas upon him, in retaliation for his having caused the bard's brother to be prosecuted and hanged. In this, which is one of the bitterest satires in the Irish language, the poet first describes the wicked practices of the astrologer, whom he declares to be in league with the Devil, and who, since he began to view the moon and planets, had, with his basilisk eye, so destroyed their benign influence that the corn fields, the fruit

trees, and the grass, had ceased to grow; the birds had forgotten their songs, except the ominous birds of night; and the young of animals were destroyed in the womb. He then commences to wither the astrologer with imprecations, prays that various violent diseases may attack him, and calls down upon Whalley the curses of God, the angels, the saints, and of all good men." During his sojourn in England, Dr. Whalley became a coffee-house keeper. After the conclusion of the wars in Ireland, however, he returned to Dublin, and located himself at the "Blew posts, next door to the Wheel of Fortune, on the west side of St. Stephen's Green," where he resumed his practice in "physick and mathematicks," and regularly published his astrological almanacks, styled "Advice from the stars." About 1698 Whalley removed to Nicholas'-street, next door to the "Fleece Tavern," where he continued his former avocations, and published, in 1701, "Ptolemy's Quadripartite, or four books, concerning the influences of the stars, faithfully rendered into English from Leo Allatius, with notes, explaining the most difficult and obscure passages," which was reprinted in 1786. He also issued here the following work, containing 78 pages 12mo, the preface of which is dated, "from my house in Nicholas'-street, Dublin, January, 1701:" —"A Treatise of Eclipses; in which is shewed: 1. What an eclipse is, and how to know when an eclipse shall happen. 2. The errors of several authors conceiving the longitude, and the astrological handling of eclipses and mundane revolutions in general; and how the same may be rectified and amended. 3. The undoubted certainty of the Ptolomeian astrology; and how thereby to judge of eclipses, and the revolutions of the years of the world in general. 4. An astrological judgment of the great eclipse of the sun, the 13th of September, 1699: and another as great, which will happen the first of May, 1706. And on the conjunction of Saturn and Mars, December, 1700: and how far they are like to affect England, Ireland, Scotland, Holland, France, Spain, Germany, and several other parts of

Europe. 5. How by the riseing; setting and colours of the sun, moon, and other stars, comets and meteors, to judge of the weather, litterally from Ptolemy, translation excepted. The whole subject is new, and full of variety, and never before by any so copiously handled as here it is. By John Whalley, professor of physick and astrology. Dublin; Printed and sold by the author John Whalley, next door to the Fleece in Nicholas-street; and also by John Foster in Skinner Row, and Matthew Gun in Essex street, booksellers."

We find Whalley in 1709 exercising the trades of printer and publisher, "at the Blew Ball, Arundal-court, just without St. Nicholas'-gate;" this court received its name from Robert Arundal, who rented it from the Corporation, and a portion of it is now occupied by the market, erected in 1783 by Sir Thomas Blackhall. In 1711, John Mercer, an extensive dealer in coals, commenced a prosecution against Whalley for having, upon the application of several poor inhabitants of Dublin, printed their case, addressed to Parliament for relief against Mercer as an engrosser or forestaller of coals; whereupon Whalley petitioned the House of Commons, which exonerated him, and directed proceedings to be taken against Mercer "as a common and notorious cheat, for selling and retailing coals in the city of Dublin by false and deceitful measures." In 1714 the Doctor started a newspaper, styled "Whalley's News Letter, containing a full and particular account of foreign and domestick news;" and in 1718 he published "An account of the great eclipse of the Moon, which will be total and visible at Dublin, and to all Ireland, Great Britain, &c., this day, being Fryday, the 29th of August, 1718." Whalley carried on perpetual warfare with the other astrologers and almanack compilers of his day, the principal of whom were Andrew Cumpsty, John Coats, of Cork, who styled himself "Urania's servant," and John Knapp, "at the sign of the Dyal in Meath-street." To his "Advice from the stars, or Almanac for the year of Christ, 1700," Whalley

added an appendix "concerning the Pope's supremacy; and the picture of a mathemaggoty monster, to be seen at the (sign of the) Royal Exchange on the Wood-quay, Dublin, or Andrew Gumpsty drawn to the life." The gravest offender against Whalley was Coats, who, in his almanack for 1723, predicted that the former would certainly die in February of that year, or at the longest in two or three months after, which not proving correct, afforded Whalley, in his next publication, an opportunity of venting his choler upon the false diviner, whom he styled "a scandal to astrology," the "most obdurate and incorrigible of impostors," a "baboon," and "a hardened villain," concluding with the following professional jargon:—"But thirdly, to put this whole dispute in yet a much clearer light. The doating numskull placed 9 of Cancer on the cusp of the ascendant, and 19 of the same sign on the second, and thereby makes the whole ascendant to be possest by, and contain only 10 degrees of Cancer. And when that is told, how Jupiter in 16 degrees of Aquary, in the 9th, and the moon in 26 of Libra, 18 degrees from the cusp in the 5th (as he has given them), can be said to be in trine with the ascendant; and whether that can consist of only so few degrees, I refer to you who are proper judges to consider, till my next."

Whalley's last almanack was published in 1724, which he styled the "year of darkness," on account of an expected eclipse; his death took place in Dublin, on the 17th of January in the same year, upon which the following lines, as his epitaph, were circulated through the city:—

"Here five foot deep, lies on his back
A cobbler, starmonger, and quack,
Who to the stars in pure good will
Does to his best look upward still.
Weep all ye customers that use
His pills, his almanacks, or shoes.
And you that did your fortunes seek,
Step to his grave but once a week,

This earth which bears his body's print,
You'll find has so much virtue in't,
That I durst pawn my ears 'twill tell
What e'er concerns you, full as well
In physick, stolen goods, or love,
As he himself could when above."

After Whalley's death, his widow, Mary Whalley, continued for some time to publish his almanacks, in Bell-alley, off Golden-lane, under the title of "Whalley's successor's almanack;" and "Whalley's head" was, for some years, used as a shop-sign in the city.

Necromancy and astrology, we may observe, were practised by some natives of Ireland before the era of Dr. Whalley. Sir John Harrington, in the reign of Elizabeth, states that the English soldiers were much daunted by the belief that the Irish possessed various magical powers; and he adds, that it was a great practice in Ireland to "charme girdles and the like, persuading men, that while they wear them, they cannot be hurt with any weapon." Edward Kelly, seer to the famous Dr. Dee, was admitted to be the second Rosicrucian in the sixteenth century, in recognition of which he was knighted at Prague by the Emperor Rodolph, who, with the King of Poland, was frequently present at his incantations. The physician of Charles II. tells us that when that prince was at Cologne in 1654, the Bishop of Avignon "sent him out of France a scheme calculated by one O'Neal, a mathematician, wherein he predicted, that in the year 1660, the King should certainly enter England in a triumphant manner; which, since to our wonder, adds this writer, "we have seen fulfilled, all the people triumphantly rejoycing." Harvey, "the famous conjurer of Dublin," is stated to have possessed "the art of conjuring in Dublin, longer, and with greater credit than any other conjurer in any part of the earth. He was tall in stature, round shoulder'd, pale visaged, ferret-eyed, and never laughed." His costume is described as follows by a writer in 1728:—"He was unalterable in regard of dress, and would have died, rather than

change his old fashion, though it were to prevent either a plague or a famine. On his head was a broad slouching hat, and white cap. About his neck was tied a broad band with tassells hanging down. He wore a long, dangling coat, of good broad cloth, close breasted and buttoned from top to bottom. No skirts. No sleeves. No waistcoat. A pair of trouse-breeches, down to his ancles; broad-toed, low-heeled shooes, which were a novelty in his time, and the latchets tied, with two packthreads. A long black stick, no gloves; and thus, bending near double, he trudg'd slowly along the streets, with downcast eyes, minding nobody, but still muttering something to himself."

Copper tokens were issued in Nicholas'-street, in the seventeenth century, by James Kelley and William Eves, merchants; the "Sun," the "Fountain," and the "Fleece" taverns were located here in the same century, and continued for many years to be much frequented by the lawyers and others connected with the old Four Courts. Edward Ledwich, the *pseudo* Irish antiquary, was born in Nicholas'-street in 1739; and the Prerogative office was held here till the year 1748.

George Barrett, the distinguished landscape-painter, was, in his youth, employed in colouring engravings for Thomas Silcock, a print-seller in Nicholas'-street; Edward Sprat, Secretary to the Grand Lodge, and editor of "The new book of the constitutions of the most antient and honourable fraternity of Free and accepted Masons," 8vo, 1751, also resided in this street, which, from the middle of the last century till about 1815, was chiefly occupied by wealthy silk mercers.

On the eastern side of Nicholas'-street, stands "Kennedy's-court," so called from having been built about the reign of James I. by the family of *O'Ceinneide*, or *O'Cineide*, who, from the twelfth to the sixteenth century, were chiefs of Ormond, in Munster, whence a branch of the clan removed to Dublin, where some of them became eminent merchants, and others attained distinction at the Bar. In 1591, 1601,

1631, and 1683, members of this family were sheriffs of the city; by patent dated 3rd October, 1625, the office of Chief Remembrancer was granted to Robert Kennedy and John Kennedy, Esqrs., which they held till 1634; and in 1660 this office was again granted to Sir Richard Kennedy and Thomas Kennedy, by whom it was retained till 1673. Sir Richard, who had acted as Counsel for Sir Felim O'Neil in 1652, was appointed Baron of the Exchequer in 1660, and obtained considerable grants of land, including 4,571 acres in the county of Carlow, 802 in the county of Kilkenny, and 262 acres in Wicklow, where the name of the family is still preserved in Newtown-mount-Kennedy, which gave the title of Baronet to Sir Richard, who died in 1681, and left two sons, Sir William, attainted of high treason in 1702, and Sir Robert Kennedy, Baronet, who married Frances, daughter of Ralph Howard of Shelton, County Wicklow, by whom he had two sons, Richard and Howard: the latter died without issue, and the former married Elizabeth, daughter of Sir Francis Blake, Baronet, of Oxfordshire, and had an only daughter, Elizabeth Kennedy, who married Sir William Dudley, Baronet, of Clopton, Northamptonshire. Sir Richard Kennedy, who was Sheriff of the county of Dublin in 1709, having been killed in a duel with Mr. Dormer, his widow re-married with Lord Frederic Howard, son of Thomas Duke of Norfolk. A suit at law was subsequently commenced for the Mount Kennedy estate between those in remainder, and Lady Dudley, as only daughter of Sir Richard Kennedy, obtained on it a rent charge of £500 per annum, in satisfaction of her portion.

In Kennedy's-court, during the years immediately succeeding the Restoration, was the residence of Father Peter Walsh, the learned Irish Franciscan, at whose chambers here was drawn up and signed the circular letter summoning the national assembly of the Roman Catholic Clergy to meet at Dublin in June, 1666. Walsh was constantly consulted by the most eminent persons connected with Irish politics at that period,

and at his residence in Kennedy's-court was transacted much important business connected with the affairs of the Irish Roman Catholics, and the differences which at that period existed among their clergy concerning their political relations with the Pope and the King of England.

The Rev. Peter Talbot, afterwards Archbishop of Dublin, and the violent political opponent of Walsh, as leader of the Roman Catholic Clergy who adopted the Remonstrance of loyalty to Charles II., tells us that Friar Walsh distinguished himself by his fine dress and ribands; and adds, that a certain lady inquired of him whether his patron St. Francis "ever wore such cloathes?" Dr. Talbot further impugning Walsh, says :—"Call you suffering to see your spiritual children (the Remonstrants) return home to you with money in your purses, and treat you and your Commissary (Father Redmond Caron) very splendidly at the sign of the Harp and Crown in Dublin, almost every night, with good cheer, dancing, and danes (ɔáṅɑ), or Irish Cronans; especially the famous Maquillemone, which was styled in a letter to Rome, 'Cantio barbara et agrestis;' and called by the soldiers of the guard in Dublin (hearing it every night at midnight) Friar Walsh and Friar N. singing of psalms? Call you suffering to see your grave Remonstrants dance giggs and countrey dances, to recreat yourself and the Commissary, who was as ready and nimble at it as any of his collectors? but indeed it's said you danc't with a better grace than any of the company."

A more noted character was, however, at the same period connected with Kennedy's-lane in the person of James O'Finachty, a native of Connacht, styled "the wonder-working priest." Mac Firbis states that in ancient times O'Finachty was the Royal Chieftain of Clan-Conway, and had forty-eight bailes or townlands about the river Suca or Suck, before the English invasion; but the De Burghs drove him from his patrimonial inheritance, so that, adds the chronicler in 1650, "there liveth not of the family of Finaghty, at this time, any

one more illustrious than the blessed and miraculous priest, Séamus, or James, whose brothers are William and Redmond, sons of Cathal, son of Donogh, son of Hugh, son of Rory, son of Cahal, son of Teig Og, son of Teig, son of Cahal."

Finachty was originally a servant to "one Father Moor, an old venerable Jesuit, and skilful exorcist," from whom he acquired a knowledge of exorcising or driving out evil spirits from persons supposed to be tormented by them, according to the ceremonies prescribed in the rituals and in the "Flagellum Dæmonum," and other works on demonology. Having entered the priesthood, he was intrusted with the care of a parish in the diocese of Tuam; but becoming imbued with a strong belief that God had endowed him with the power of curing diseases by exorcism, he began to practise publicly about the year 1657; and it having been reported that he enjoyed miraculous powers of dispossessing devils, and healing all sorts of maladies, "he drew the world after him, not only Catholic but Protestants; in so much, that he had often a thousand, sometimes fifteen hundred, nay, two or three thousand, who followed him, even through bogs, woods, mountains, and rocks, and desert places whither soever the people heard him to have fled from the persecution of Cromwell's troops or governors; that priests enough could not be had (though many accompanied him of purpose) to hear the confessions of the great multitude drawn to repentance and resolutions of a new life, by the example of his life, and wonder of his works." These proceedings were, however, regarded with suspicion by several "grave and judicious churchmen," and a general disbelief in Finachty's miraculous powers was entertained by the more eminent and respectable of the Roman Catholic Clergy both in England and Ireland.

Notwithstanding Finachty's reputed success, his advocates were unable to prove any cure actually effected by him. Geoffrey Brown and Sir Richard Beling, two eminent Roman Catholics, firmly believed in his miraculous powers, and, although

he failed to cure Beling of the gout, the latter applied to the Duke of Ormond to grant him permission to practise in Dublin, but ceased to urge his request when the Lord Lieutenant represented to him the contempt likely to be brought upon his religion in the event of failure; adding, "If Father Finachty come to Dublin, and do but one miracle only of all the incredible numbers reported, he shall lye even in my own bed here within the King's Castle, and be as safe and free as I, to come and go at his pleasure."

Meanwhile the reports of Finachty's proceedings having reached England, he was, through the medium of the Queen's Chaplains, Dr. Hughes and Father Teig Mac Eochuy, alias "Captain Power," afterwards Bishop of Clonfert, brought to London to operate upon a blind Portuguese Countess, then at the English Court. Although his attempts to restore the lady's sight were a complete failure, he confidently requested Lord Aubigny, the Queen's Almoner, to obtain leave for him to demonstrate his powers by publicly curing any number of invalids that might be collected for that purpose. This offer having been declined, Finachty returned to Dublin, where he again failed to relieve a supposed demoniac whom he had expressly brought to exhibit his skill upon at Lord Fingal's house; and although he was said to have performed cures at Lady White's in Leixlip, Lady Dongan's at Castletown, and at Sir Andrew Aylmer's at Donadea, the Roman Catholic priests of those places declared him to be an impostor, an opinion which very generally prevailed among the clergy, who were incensed at discovering that he was carrying on intrigues at Rome to obtain the Bishopric of Elphin. Others were disgusted by his avarice, for he received "all was offered him in any place by some well meaning but deluded people, both rich and poor, viz., horses, watches, gold, silver, pieces of woollen and linen cloth, &c., which, said they, argued him not to be a man of so much as ordinary either grace or virtue, much less of extraordinary holiness, or miraculous gifts."

Large numbers of people, however, continued to follow Finachty, and to throng to him from the country, to be cured; in consequence of which it was at one period contemplated by the Protestant divines to have him tried in the Ecclesiastical Court "for a wizard or an impostor;" and at a meeting of the Roman Catholic clergy in Dublin it was proposed to prohibit his practising in the city, and "to command him away as an impostor, or at least a brain-sick man." Shortly afterwards, Father Walsh obtained an interview with Finachty, in compliance with the instructions of the Lord Lieutenant, and found him sufficiently satisfied with his own miraculous powers to request permission from the Duke of Ormond to make a public exhibition of curing any number of diseased persons. The Lord Lieutenant being then absent, the desired license could not be immediately obtained; meantime Finachty continued his proceedings in Dublin, in the manner described as follows by the Reverend Father Walsh:—"His prayer and exorcism was very short, and said without book. His crosses he began first in the limb that ailed; thence having driven the pain (as he said, or they answered) to other parts, he followed it thither with crossing, and praying, and conjuring, till after some two attempts, commonly two or three at most, the patient, when put the question by him, answered at last, he or she was cured. Which being answered, he bid such party go on the other side of the room, and give God thanks on bended knees. In the mean time he fell to another, and so to all one after another, as many as he could dispatch. The difference I perceived in his manner of curing, or pretending to cure, was, that besides exorcising, praying, and crossing, he used to blow very long and very strong into the ears of such who complained of deafness, or pain in that organ, laying his mouth on the affected ear, and blowing so vehemently hard thereinto, that it must have been both painful to himself, and naturally (i. e., without any miracle at all) in some measure effectual to work in that affected organ some alteration. But

whether so or no, I was not much concerned, because I could not perceive anything or sign of the deafness, or other evil of their ears who complained of them, as neither of the cure done to them or others, whose neither disease or cure was visible to, or perceivable by any third person."

The Lord Lieutenant, on his return to Dublin, was informed of Finachty's request for permission to cure publicly any number of invalids that might be produced, to which the Duke was pressed to accede, that the priest's miraculous powers might be finally tested. Ormond, after some hesitation, agreed to grant the required license, and on Finachty re-asserting his readiness to cure, indiscriminately, persons afflicted with every variety of disease, his Excellency promised that everything should be prepared for the public trial in two or three days:—

"Much about that same time," continues Walsh "Father Finachty sent and came also himself to let me know, he had now stayed six whole weeks in town expecting that licence, and occasion; adding, that he could stay no longer for it (but would depart to Connacht) if not suddenly granted. He withal soon after, and early in the morning sends me word, that he would say mass privately in my lodging, and accordingly comes, and says in a private oratory I had there, myself serving him at mass. When he had done, and was come down and sat at a fire (for it was winter and cold weather) ready to drink his morning's draught with a toast, which was preparing for him there, he complaining of weakness, and drowth, by reason of the continual sweat every night, whereunto he had been for some days before and then subject, in comes to that same room, unexpectedly, Sir William Petty, Knight, a learned acute physitian, and great traveller, and with him another ingenious young gentleman, Mr. Robert Southwel, likewise for some years a traveller in other parts of Europe, both of them Protestants, and both of my acquaintance. I, having known nothing of their coming or cause thereof, did

think they only came to see myself, as at least Mr. Southwel used sometimes to do. But it appeared after, that Sir William Petty was commanded by the Lord Lieutenant to go together with one doctor Yarner another Protestant physitian, and find me out, and tell me how the sick persons were now in town, and all other matters ready of their side, and bid me therefore give notice thereof to Father Finachty that he might fix his day, his place, and company he would have present of his side. Now because Sir William could not meet then with Doctor Yarner, he brought along with him Mr. Southwel, who both could shew him the way to my lodgings, and was willing enough to come upon such an occasion, which suspended the thoughts of many. This was the cause of their coming, as my Lord Lieutenant told me after at night; for they did not, as being surprised with a sudden curiosity, when they saw one with me, and that to their question asking me aside, who it was? I answered, he was a person they would perhaps desire to be acquainted with, even the famed wonder-working priest Father James Finachty. For I had no sooner told them so, then without any further reply or ceremony, they both go to the fire where he sate, and sitting down by him (who seemed at first to take no great notice of them) Sir William Petty being next him begins to speak to him in this manner, or at least (I am sure) to this purpose: Father, I have of a long time heard much of you, and lately much more than formerly. For my own part, I am on this ocasion, and for what concerns religion, as a piece of white paper. You may write in my soul what you please as to the way of worshipping God, if you attest that way by plain miracle. And therefore if you do by your prayer remove this wart which you see on my finger (and thereupon showed that finger of his hand, and the wart thereon) I will presently declare myself of your religion. So soon as I heard Sir William out, I thought it high time for me to interpose, as knowing his acuteness in philosophy, and Father Finachty's dulness even

in matters of divinity. And therefore I desired Sir William to consider better of what he proposed; and how unsutable it was to the ordinary custom we read of saints invoking God, and applying themselves immediately to him for a favour above nature to such as desired their intercession.—Which being over, he recollects himself again; and attacks anew Father Finachty, telling him, that he had in truth an infirmity which was very troublesome to him. I am purblind, Father (says he) I can read at such or such a distance very near my eyes; but cannot a word at any other wherein others do. If you will cure me of this troublesome infirmity, I shall humbly and religiously acknowledge, as I ought, God's both merciful and wonderful hand therein. I had by chance walked over towards the window on the other side of the room, when, and as soon as Sir William had ended these few words of his later proposal. But sooner than I was half way returned back, I saw Father Finachty first standing up, then saying to Sir William, 'Let us try;' and then also immediately advancing a few steps and kneeling, his back being turned to them, and his face to the wall; and consequently by private prayer to God, preparing himself to his other exercise, viz., both of praying audibly over, and visibly crossing Sir William's eyes, and invoking God to cure him there in all our presence. I was truly much perplexed at the suddenness of the Father's resolution; but had no time to consider when the foresaid two gentlemen Sir William and Mr. Southwel came where I stood, asking me very concernedly, what they should do? What (said I) other than to lay yourselves likewise to your knees reverently behind him, and pray heartily, but first preparing yourselves inwardly with a lively faith and hope and love of God, and consequently, with a true and full repentance of all your sins, and effectual resolutions of a new life, and then beg of God, that for the passion of his own beloved our Saviour Christ, your incredulity or other sins, may not obstruct his mercy or his grace to be shown (said I

to you Sir William) by the ministry of that good man, who now prepares to practise on, and invoke God over you. Whereupon the two gentlemen laid themselves immediately to their knees, and I also with them on mine, praying devoutly. As soon as Father Finachty rose, I gave him a priestly stole to put about his neek, and the Aspersorium to sprinkle them first with holy water; both which he used, as the manner is. Then having placed Sir William standing betwixt him and the light of the window, he himself also standing, falls a crossing both the purblind eyes, and saying loud in all our hearing a short Latin prayer, and a prayer too proper only for eyes. And then having done his whole exercise over (I know not whether once onely, or oftener) he bid Sir William take the Bible, and try whether he could read it in the same distance other men do commonly. Sir William takes the book very readily, and was so desirous and hopeful too of amendment (as himself said presently) that at the first opening of the book he thought his sight mightily mended; but then immediately finding his own errour, and that he could not read but as before, he tells Father Finachty, how it was. Whereupon all the former method of crossing and praying was repeated the second time by the Father; and the second time also was Sir William desired by him to try again whether he could read the book otherwise than before. But upon Sir William trying so the second time, and then answering, he could not, Father Finachty, without further attempt or ceremony, or word spoken by him, turns aside, pulls off his stole, puts on his hat, goes over to, and takes his former seat at the fire with his back turned to us, even as unconcernedly as might be. Sir William perceiving there was no more to be expected, puts on also his hat, comes to me at the window, and asks whether I had ever read any thing in necromancy? I answered, I had not. Truly (says he) no more have I in all my life until within these two days, when by meer chance, going to a certain house in town, I lighted on a book which I am now

to show you, and withal therein to a word, the very prayer that Father Finachty hath now prayed over my eyes. For in my reading so lately this book through, I remember that very form of prayer amongst others to be therein. Which having said, he draws out of his pocket a thick octavo Latin book, in a fair writing Italian or Roman hand, the title thereof pretending it to have been written by Frater Petrus Lombardus minor in civitate magna Alexandriæ, and the subject altogether necromancy; as by turning it over and looking on the schemes and prayers, and other matters, I could not myself but presently see; as neither can I deny, that the very same prayer of Father Finachty was immediately turned to by Sir William, and showed to me before I looked further into that book: only, to my best remembrance there was some little alteration of some few words; but an alteration I confess that was nothing material."

Petty then offered to wager one hundred pounds in gold, that he could cure as many as Finachty out of a given number, and entered into a discourse to prove that the supposed cures performed by the priest were purely effected by the imagination; that his object in collecting large numbers together was a reliance on the probability that some of these individuals might, at the time, be actually recovering from previous sickness, which was never reflected upon by the vulgar, who ascribed their restoration to the miraculous agency of the operator. "And so," adds our author, "leaving me the foresaid book of necromancy for a day or two, to peruse it through at my leisure, he and Mr. Southwell parted without so much as saluting, or bidding good morrow to, or taking at all further notice of Father Finachty, though sitting still at the fire in the same room, but, in truth, regarding them as little, or at least seeming not to regard them, nor be at all concerned in them, or their talk, for he could not but hear every word." On the night succeeding this incident, the Lord Lieutenant informed Walsh that arrangements had been made for Finachty

to perform publicly on the following day, the selection of the place being left to himself; Drs. Yarner and Petty undertaking to produce the necessary number of invalids. When this was communicated to Finachty, he seemed much troubled, stated that his health was then too much impaired to permit him to go through the exorcisms, and added that the trial should be deferred until he had returned from Connacht, whither he intended to journey on the following day, there being then in town "some horses returning that way, which, as belonging to friends of his, were offered to him whereby to save charges." In reply to this, Walsh pointed out to Finachty the inconsistency of thus shrinking from the public trial which he had so long solicited, and offered, moreover, to be himself at the expense of his journey to Connacht, saying in conclusion, "You shall have, for as long as you will, this chamber, and that closet with the books in it, and the private oratory above your head, and a servant to attend you, and meat and drink (and physick, too, if you please), and whatever else even company or loneliness, until you find yourself recruited perfectly wherein you think yourself decayed; and I will, in the mean time, both excuse you, and put off the day of public appearance till then." Apparently moved by these arguments, Finachty promised to remain and appear on the following day. "On this assurance," says Walsh, "I took leave with him for that night, not doubting the sincerity of his promise, and left him there in my own chamber, and bed, leaving also, one to attend and serve him, if he had wanted anything, and went myself to lye in the private oratory that was in the same house over his head. But I was scarce out of my bed, when, unexpectedly, even by the break of day, I saw him even also as accoutred for a march, come up into that room where I lay, and telling me in plain terms, I must excuse him, in that finding himself not well, he must and would be gone out of town presently, and take his journey to Connacht; praying me withal to excuse him to the Lord Lieutenant, and assure his grace that so soon as he re-

covered his health and strength, he would not fail to come (if I called him) and perform what was either expected from him, or himself had offered." All further expostulation to divert him from his purpose was ineffectual, neither could he be induced to write to the Lord Lieutenant, specifying the reasons for his sudden withdrawal. Walsh, however, begged him not to hold any "fields" during his progress to Lochreà, "and then remembering how he had (though indirectly) but the last night insinuated some want, I gave him," says Father Peter, "what money I had in my pocket, i. e. about fourteen shillings, which having taken, he departed from me; yet he had the confidence, within two hours after, even that very morning, before he left the town, to send me a little printed English book (in twelves or sixteens) of his own miracles done in London."

After his retreat from Dublin, Finachty fell into obscurity, having been forbidden to practise his exorcisms by the Roman Catholic Archbishop of Tuam, whose censure he had incurred for having nearly driven mad some weak-minded people at Portumna, and for publicly declaring that "all the women in Ireland were specially possessed of the Devil."

Finachty had not long retired, when another wonder-worker appeared in the person of Valentine Greatracks or Greatrix, a respectable Protestant gentleman of Affane, Clerk of the Peace, and a magistrate of the county of Cork. His mode of operating appears to have been similar to that of Finachty, whence he acquired the name of "the Stroaker." Of the termination of his career nothing appears to be known except that he was satirized by St. Evremond; and a writer of the day says that, "not long after his practices on folks in London, he went out like the snuff of a candle, just as Finachty did."

On the attainder of Sir William Kennedy, in 1703, twelve houses, which he held in fee in Kennedy's-court, were confiscated to the Crown. One of those is described as "a large brick house, in good repair, has sellars under the whole house,

is two storeys and a half high, and has a back-side, being the Queen's Bench Office, with a waste plot of ground joining thereto, breath in front sixty-four feet, rere forty-six feet, depth thirty-eight feet." Dr. Richard Hemsworth, President of the Irish College of Physicians, 1735, Surgeon Peter Brennan, 1763, and various lawyers, resided in this locality in the last century. The King's Bench Office, although removed for a time to School-house-lane, was re-transferred, in 1745, to Kennedy's-court, where, together with the office of the Court of Exchequer, and that of the Chief Remembrancer, it continued to be held till the year 1785.

A Masonic Lodge held its meetings, in 1793, at No. 2, Kennedy's-court, which, subsequently, became occupied chiefly by wholesale ironmongers and dealers in metal manufactures.

CHAPTER VI.

THE HIGH STREET—MAC GILLAMOCHOLMOG'S STREET—THE RAM LANE—BERTRAM'S COURT—ROCHEL STREET.

The acclivity on which "High-street" stands is stated to have been the commencement of the *Eiscir*, or boundary, agreed upon in the second century, when Ireland was divided into two portions, between Owen, King of Munster, and Conn, surnamed "of the hundred battles." In the Anglo-Norman records, High-street is styled "Altus vicus;" and an old writer, commenting on the name of Dublin, observes:—"the Irish called it *Baile atha Cliath*, that is, a town planted upon hurdles. For the common opinion is, that the plot upon which the civitie is builded hath beene a marish ground; and for that by the art or invention of the first founder, the water could not be voided, he was forced to fasten the quakemire with hurdles, and upon them to build the citie. I heard of some that came of building of houses to this foundation: and other hold opinion that if a cart or waine run with a round and maine pase through a street called the High-street, the houses on each side shall be perceived to shake."

From the marshy nature of the ground in this locality, it is found nearly impossible, even at the present day, to obtain secure foundations for buildings in High-street, the majority of the houses in which have been consequently erected on piles and massive wooden frames.

The church of St. Michael the Archangel, in High-street, was founded as a chapel by Donogh, bishop of Dublin in the eleventh century, whose successor, Richard Talbot, advanced it to the dignity of a parochial church in the fifteenth century. The fraternity of shoemakers (fraternitas sutorum), or guild of

the Blessed Virgin Mary, by their charter, passed in 1404, were authorized to found a chantry of one or more chaplains, for the daily celebration of divine service in the chapel of the Virgin Mary, in the church of St. Michael in the High-street. By another patent, dated 24th January, in the twenty-second year of Henry VI. (1444), at the request of the Commons, and with the assent of a Parliament held at Dublin in that year, a guild was founded for the daily celebration of divine service in the chapel of St. Catherine in St. Michael's church.

Henry VIII., by charter in 1541, assigned this church, with those of St. Michan and St. John, to the three principal Vicars Choral of Christ church, who were likewise constituted members of the Chapter. Under this charter, John Corragh was appointed the first Vicar Choral, and Dean's Vicar, and received the Rectory of St. Michael's as his Prebend. In 1544, Archbishop Browne constituted the above mentioned churches permanently Prebendal, leaving them still attached to the offices of Dean's Vicar, Precentor's Vicar, and Chancellor's Vicar. James I., by a new charter in 1604, changed the Vicar's Choral into three "Canonical Prebendaries," under which title the then occupants were confirmed in their appointments, and this constitution is continued to the present day.

St. Michael's church, which, during the sixteenth and early part of the seventeenth century, was one of the most frequented in the city, is described, in 1630, as in "very good reparacion and furnished with ornaments befitting; the most part of the parishioners," adds the Report, "are Recusants, yet the church most commonly is full of Protestants, who resort thither every Sunday to hear divine service and sermon."

Thomas Patience, the Anabaptist chaplain of Charles Fleetwood, was minister of St. Michael's Church during a portion of the Protectorate. After the Restoration it having been found necessary to rebuild and repair portions of the church, the parishioners adopted the following resolution :—

"Whereas for severall yeares past the severall companies

of the Royall Regiment quartered in this city have made use of the Church of St. Michaell's, Dublin, every Friday for the service of God, but in all that tyme nothinge hath beene contributed towards the reparation of the said church, or the seates thereof, which now stande in neede of much mendinge, and the Parishioners having mett this day and considering of the charge that will repaire the same, doe finde themselves much disenabled to defray the same charge, doe therefore make it theire request that the minister of the saide Church Mr. John Glendie and the present Church-wardens, calling with them such of the Parishioners of the saide Parish as they thinck fitt, doe waite on the Right honble the Earle of Arran and acquaint his Lordship with theire present necessity, and do entreate his assistance (as Coll. of the saide regiment) towardes the aforesaide reparations. Dated the 27th November, 1674. John Glendie, minister. Thomas Rayner. Jo Smith. Rees Phillips. Henry Aston. John Coyne. Henry Stevens. William Fisher. Nicholas Hall."

The Royal Regiment, as hereafter noticed, made a donation towards the repair of St. Audöen's Church in 1672, but the application from St. Michael's parish appears to have been unsuccessful, and the re-edification of that church progressed very slowly. A Committee appointed to examine the steeple in 1676, reported that they had "viewed and admeasured the foundation next to St. Michael's-lane, whereon the old steeple pertayneing to the said church lately stood, and as it is nowe laid open for the building of a new one; and wee doe finde that betweene the said foundation of the old as it formerly stoode and the new steeple next to the streete as is now intended to be erected to the widdow Garland's house on the other side of the streete, there is only nine foote and eight inches. And that from the foundation of the old steeple as aforesaid unto the church wall now newly erected is six feet and eight inches. And we further certify, that for any thing we find or is known unto us, the said foundation of the old

steeple hath not been at all removed but is intended to be built upon the old foundation."

In 1678 the minister and churchwardens agreed with Thomas Rayner that he "should sett up and affix upon merchantable oake frames the front and the partitions of the pues that are convenient to be to the church of St. Michaell's with good merchantable oake workmanlike wrought. The materials and workmanship to be as good as the materials and workmanship of the pues of St. Warbrowe's Church in the said city or any other parish church within the said city, at the rate of five shillings six pence sterling for every yard of the front of the said pues, and at the rate of four shillings sterling for every yard of the partitions of the said pues."

They agreed in 1679 for the erection of an altar with two steps, together with a table lackered and painted; also to have the columns, windows, and cornices painted in "good and fresh colours." Among various items of expenditure we find the sum £2 13*s*. paid for "making and erecting a pair of stocks before the Church." The seats appointed for the various parishioners were set out by the minister and Churchwardens in August, 1679, and April, 1680; in the latter year the Corporation of shoemakers, having paid a sum of £20, were granted a seat, "number seven in the south east corner, in the same manner as they held their former seat." Until of late years, divine service was specially performed in this church, for the Guild of Corpus Christi, on the annual recurrence of the festival from which they received their name, and the fraternity paid an annual sum of fifteen shillings to the church, which also received a yearly rent of one shilling for "Conran's tomb, a vault on the east side of the church."

In 1694 the parishioners resolved to add thirty-five feet to the steeple, which, in its then unfinished state, was about fifty-two feet in height; and the repairs of the church appear not to have been completed until the close of the seventeenth century.

Among the rectors of St. Michael's Church, the most re-

markable were Daniel Wytter (1662–1664), afterwards promoted to the See of Dromore, who, in 1673, presented to his former church "a silver flagon weighing 71 ounces;" John Francis (1665–1705), father of the translator of Horace; Francis Higgins (1705–1728), a political character, prosecuted in 1712 for disloyalty; Gabriel Jacques Maturin (1734–1735); and Edward Ledwich (1749–1761), the associate of Vallancey.

Thomas Taylor, founder of the Bective family, and the fellow-labourer of Sir William Petty in compiling the Down Survey of Ireland, was interred in 1682, in St. Michael's Church, which was the burial-place of the Fieldings, ancestors to the present Earl of Desmond; and in this church Ford Lambart, fifth Earl of Cavan, was interred in 1772. The only old monument now existing in the church is a mural slab, placed in the vestibule, and bearing the following inscription, commemorative of Chief Justice Whitshed:—

"P. M. S. Juxta sepultus jacet Gulielmus Whitshed, Armiger, Thomæ incliti non ita pridem juris consulti, filius celeberrimus; suis ornamento, patriæ commodo natus. A teneris annis spem bonam florentis ætatis excitavit, indole admodum felici præditus, optimis ornatus literis, in Foro summa legum peritia inclaruit. Juris consultus causas egit lucide, strenue, facunde, Senator principi studuit simul et patriæ, egregiis hisce dotibus sibi conciliavit omnium bonorum vota, Georgii primi Regis favorem, cui a secretioribus usque erat consiliis. In Banco Regis dum primas tenebat, dein (ipso hoc orante) summum in curia communium placitorum locum obtinuit: utramque provinciam per tredecim annos exornavit, Judex indefessus, perspicax, incorruptus. Ita se gessit uti virum decet qui Supremum Judicium et credit et sperat futurum. Præmatura morte abreptus, cælebs obiit quinquagenarius, 26 die Augusti, 1727."

Towards the close of the last century the building having fallen to decay, the baptisms, marriages, and other ceremonies of St. Michael's parish, were solemnized in St. Mary's Chapel, Christ Church, from the year 1787 until the church was rebuilt in 1815. The new church differs in form materially from the old building, of which an engraving is preserved on a portion

of the parish plate. The original aisle of the church ran parallel with High-street, from which it was separated by a row of three honses. In the course of the re-edification the various old monuments disappeared, with the exception of that of Chief Justice Whitshed, and the site of the ancient churchyard is now occupied by the parochial schools. The parish of St. Michael covers an area of only five acres and two roods, containing at present 127 houses, and 1,317 inhabitants.

From the Doomsday book of the Corporation of Dublin, it appears that, in 1255, one of the conduits, or public water vases of the city, was situated in High-street, opposite to the Tholsel, and near the gate of the convent of the Holy Trinity. In the "Recorder's Book," this conduit is styled, in 1322, the cistern of the water course of the Mayor and Commonalty of Dublin, near the Church of St. Michael, in the High-street; and among the city archives are preserved entries of licenses granted in the thirteenth and fourteenth centuries, to various persons to connect pipes with the city cisterns, for the purpose of supplying their houses with water, it being generally stipulated on the part of the Corporation, that the calibre of the tubes so attached should not exceed that of a quill.

At the junction of Skinners'-row and High-street stood the "High Cross" of the city, at which, from an early period, it was customary to read publicly proclamations, Papal Bulls, sentences of excommunication, and other documents of importance to the citizens.

The mode of performing public penances at the "High Cross," is illustrated by the following extracts from the proceedings of the "High Commission Court," for causes eeclesiastical:—

"29th Martii, 1571.—Officium dominorum versus Henricum Hinchcliffe.

"Fyrst, that he shall not come into nor kepe nor use the company of Constance Kyng hereafter, and shallbe bounde to the same effecte in a bonde of recognizance for £100, other-

wise to be committed to prison, there to be kept in such sorte that neyther he to her nor she to him shall have accesse in any wise. Secondlie, That upon Saturdaie next enseweng at ix of the clocke in the mornyng he the said Eyland alias Hinchecliffe shall come unto the Crosse in the Highe streete of Dublin having on a white shete from his sholders downe to the ground rounde about him and a paper about his heade wherupon shall be written 'For adulteri : leaving his wyfe in England alyve and maryengwith another here,' and a white wande in his hand and then and there goe up unto the highest staire of the Crosse and there sitt duryng all the time of the markette untill yt be ended, and furder decreed that Constance Kyng shall not hereafter in any wise resort or have accesse unto him or kepe him company and to performe the same they toke hir othe which she gave upon the holie Evangelists, and furder after that Hinchcliffe hath done his penance as aforesaid, they decreed he shold goe to prison againe, there to remayne and abide untill yt shall please the Commissioners to take furder order in this cause."

"26 Junii, 1572.—Officium dominorum versus Constanciam Kyng, civitatis Dublin, viduam.

"That upon Sondaie next ensewing the date above written the said Constance togither with the said Hinchecliffe shall come before mornyng praier unto the cathedrall churche of the blessed Trynitie in Dublin barefote and barelegged and having on eyther of them and about them on there uppermost garment a white shete from the sholders downe to the ankles and a white wand in either of ther hands and so come to the churche dore of the said churche and there from the begynning of morning praier remaine knelyng downe upon there knees untill the service be all ended and then they shall goe and stand upon a stole before the pulpitte from the begynning of the sermon untill yt be ended. And furder after the premisses they shall in lyke manner the next markett daie following from ix of the clock until xi sitte together penytent

wise in manner and forme aforesaid, having besides the premises aboute either of there heades a paper hujus tenoris 'This is for adultery and perjurie,' and this upon the highest stepps of the Crosse in the markette place in Dublin with there faces towards the people."

"30th Octobris, 1572. Officium dominorum versus Georgium Bateman de Kilmaynam et Benedictam, meretricem quam tenet.

"That upon Saterdaie come sevennyght next enseweing the date hereof at the pryme of the markett bothe they shall come unto the Crosse of the markette in Dublin with shetes from their sholders unto the grounde and papers on there heades whereon shallbe written 'For adultery,' and white roddes in their hands and so contynue from the tyme of there comyng untill the market be ended. And after and besides the premysses shall upon Sondaie sevennyght then next following in the churche of St. Owen's, within Dublin, where there shalbe a sermon, in manner and forme aforesaid, come to the said churche at the begginning of service, and there at the entryng in of the chauncell, openly knele untill the precher goe up into the pulpitte, and then rysing shall goe and stand before the pulpitte, there faces turned to the greater part of the congregacion, untill the sermon be ended, and then penytently and openly shall acknowledge there faults and ask forgevenes. 'Et interim Domini comiserunt eorum utrumque Marescallo salvo custodiend.'"

During the reigns of Elizabeth and James I., any Roman Catholic citizens convicted of having allowed priests of their own religion to celebrate either baptismal or matrimonial ceremonies were obliged to stand in a similar penitential manner at the High Cross, the custom of publishing proclamation at which, in the presence of the Lord Chancellor and other officers of state, was continued till the time of Charles I.; and in 1644 Robert Doogan, for having assaulted a member of parliament was ordered by the House of Commons to make an acknow-

ledgment of his offence, standing "on the highest step of the Cross of Dublin."

High-street appears to have been one of the most important of the streets within the walls of Dublin during the middle ages, and of the flesh shambles which were held there until the reign of James I., Stanihurst in the sixteenth century observes :—"The great expenses of the citizens maie probalie be gathered by the worthie and fairlike markets, weeklie on Wednesdaie and Fridaie kept in Dublin. Their shambles is so well stored with meat and their market with corne, as not onelie in Ireland, but also in other countries, you shall not see anie one shambles, or anie one market better furnished with the one or the other, than Dublin is." The same author gives the following account of a riot in this locality in 1531 :—

"In the second year of Skeffington his government, it happened that one Henrie White, servant to Benet a merchant of Dublin, was pitching of a cart of haie in the High-street; and having offered boies plaie to passengers that walked to and fro, he let a bottle (truss) of his haie fall on a souldiors bonet, as he passed by his cart. The souldior taking this knavish knacke in dudgeon, hurled his dagger at him, and having narrowlie mist the princocks, he sticked it in a post not far off. White leapt down from the cart, and thrust the souldior through the shoulder with his pike. Whereupon there was a great uprore in the citie between the souldiors and the apprentises, in as muche as Thomas Barbie being the Maior, having the King his sword drawne, was hardlie able to appease the fraie, in which diverse were wounded, and none slaine. The Lord Deputie issued out of the Castell, and came as far as the pillorie, to whome the Maior posted thorough the prease with the sword naked under his arme, and presented White that was the brewer of all this garboile to his Lordship, whome the Governour pardoned, as well for his courage in bickering as for his retchlesse simplicitie and pleasantnesse in telling the whole discourse. Whereby a man may see how manie bloudie quarels a brall-

ing swashbuckler maie pick out of a bottle of haie, namelie when his braines are forebitten with a bottle of nappie ale."

On the southern side of High-street resided William Sarsfield, Mayor of Dublin in 1566, in which year he was knighted for having rescued Lady Sidney from the Irish, and for his services against Shane O'Neil. This family was of French descent, and among those summoned in 1335 to attend John Darcy, Justiciary, with arms and horses, in his expedition to Scotland, were John Sarsefield de la Belagh, and John Fitz David de Sarsefield. Sir William Sarsfield held the manor of Lucan in capite by the annual service of four pair of gloves and a tabor, a tenure similar to that by which the same land had been held in the thirteenth century by the old Norman family of De Peche, as appears from the Pipe Roll of (46 Hen. III.) 1262. Sir William Sarsfield's elder brothers, John and Patrick, were Mayors of Dublin in 1531 and 1554; the hospitality of the latter during his year of office has been chronicled as follows by a local contemporary :—

"There hath been of late yeares a worshipfull gentleman, named Patrick Sarsefield, that bare the office of the Maioraltie in Dublin, who kept so great port in this year, as his hospitalitie to his fame and renowne resteth as yet in fresh memorie. One of his especiall and entire friends entering in communication with the gentleman, his yeare being well neere expired, mooued question, to what he thought his expenses all that yeare amounted to? 'Trulie, James,' (so his friend was named) quoth Maister Sarsefield, 'I take between me and God, when I entered into mine office, the last Saint Hierome his day (which is the morrow of Michaelmasse, on which daie the Maior taketh his oth before the Chiefe Baron, at the Exchequer, within the Castell of Dublin) I had three barnes well stored and thwackt with corne, and I assured my selfe, that anie one of these three had been sufficient to haue stored mine house with bread, ale, and beere for this yeare. And now God and good companie be thanked, I stand in doubt, whether I

shall rub out my Maioraltie with my third barne, which is well nigh with my yeare ended. And yet nothing smiteth me so much at the heart, as that the knot of good fellowes that you see here (he ment the Serjeants and Officers) are ready to flit from me, and make their next yeares abode with the next Maior. And certes I am so much wedded to good fellowship, as if I could mainteine mine house to my contentation, with defraieng of fiue hundred pounds yearelie, I would make humble sute to the citizens, to be their officer these three yeares to come.' Ouer this, he did at the same time protest with oth, that he spent that yeare in housekeeping twentie tuns of claret wine, ouer and aboue white wine, sacke, Malmeseie, Muscadell, &c. And in verie deed it was not to be maruelled; for during his Maioraltie, his house was so open, as commonly from fiue of the clocke in the morning, to ten at night, his butterie and cellars were with one crew or other frequented. To the haunting of which, ghests were the sooner allured, for that you should neuer marke him or his bed fellow (such was their buxomnesse) once frowne or wrinkle their foreheads, or bend their browes, or glowme their countenances, or make a soure face at anie ghest, were he neuer so meane. But their interteinment was so notable, as they would sauce their bountifull and deintie faire with heartie and amiable cheere. His Porter or anie other officer durst not for both his eares giue the simplest man that resorted to his house Tom Drum his interteinment, which is to hale a man in by the head, and thrust him out by both the shoulders. For he was fullie resolued, that his worship and reputation could not be more distained, than by the currish interteinment of anie ghest. To be briefe, according to the golden verses of the ancient and famous English poet Geffreie Chaucer :—

'An housholder, and that a great, was hee,
Saint Iulian he was in his countrie.
His bread, his ale, was alwaie after one,
A better viended man was no where none.

Without bakte meat was neuer his house,
Of fish and flesh, and that so plenteouse.
It snewed in his house of meat and drinke,
Of all deinties that men could thinke.
After the sundrie seasons of the yere,
So changed he his meat and his suppere.
Full many a fat partrich had he in mew,
And manie a breme, and many a luce in stew.'

"Some of his friends, that were snudging peniefathers, would take him up verie roughlie for his lauishing and his outragious expenses, as they tearmed it. 'Tush my maisters' (would he say) 'take not the matter so hot: who so cometh to my table, and hath no need of my meat, I know he cometh for the good will he beareth me; and therefore I am beholding to thanke him for his companie: if he resort for need, how maie I bestow my goods better, than in releeving the poore? If you had perceuied me to far behind hand, as that I had bene like to have brought haddocke to paddocke, I would patientlie permit you, both largelie to controll me, and friendlie to reprove me. But so long as I cut so large thongs of my owne leather, as that I am not yet come to my buckle, and during the time I keepe myself so farre aflote, as that I haue as much water as my ship draweth: I praie pardon me to be liberall in spending, sith God of his goodnesse is gratious in sending.' And in deed so it fell out. For at the end of his Maioraltie he owgth no man a dotkin. What he dispended was his owne: and euer after during his life, he kept so worthie a standing house, as that hee seemed to surrender the Prince's sword to other Maiors, and reserued the port and hospitalitie to himself."

Sir William Sarsfield was the grandfather of Patrick Sarsfield, created Earl of Lucan by James II.

The principal residents in the High-street in the sixteenth and seventeenth centuries were the Aldermen and merchants of the city, as John Sarsfield (1538); Walter Plunket; Andrew Lutrell (1572); Philip Conran, tenant of "Holmes' Inns" (1585); William Fitzimons; Richard Barry, Mayor of

Dublin in 1610, father of the first Lord Santry; Patrick Dixon (1619); and Alderman Walter Kennedy, brother of the Baron of the Exchequer, before noticed. Alderman Walter Kennedy died in 1672, and was succeeded by his son Christopher, whose son, Thomas Kennedy, became Aide-de-camp to the Duke of Tyrconnell, subsequently commanded a regiment in the service of Charles III. of Spain, and married Elizabeth daughter of Marinus Van Vryberge, Plenipotentiary from the States of Holland to the Court of England in the reign of Anne. After the death of Colonel Thomas Kennedy at Brussells in 1718, his family returned to Ireland, where they are at present represented by James Marinus Kennedy, Esq., who possesses a considerable portion of his ancient ancestorial estate at Clondalkin, County Dublin.

Among "the places of most publicke note whereunto the priests did resort to Masse in Dublin," particularized in a document of the reign of James I., we find noticed certain back-rooms in the houses of Nicholas Queitrot, Carye, and the widow O'Hagan, in the High-street.

In 1647, the Countess of Roscommon, Sir Patrick Wemys, founder of the family of Danesfort, and Sir Thady Duff, were resident in High-street, and copper tokens are extant issued by the following inhabitants of this locality:—

Elnathan Brocke, seedman, 1657; Mathew French, 1655; Arthur Harvey, 1656; Gerrard Colley, apothecary at the sign of the Red Cross; Henry Reynolds; Henry Warren; Ignatius Browne, pewterer, 1671; John Smith, Merchant; John Betson, merchant, at the sign of the White Lion; John Warren, tallow chandler; Nicholas White; Richard Greenwood, merchant; Thomas Gould, merchant; Thomas Pagett, tallow chandler; William Hulme; Jonathan Butterton, pewterer, 1663; and William Milles, clothier, 1671.

On the south side of High-street was the residence of Mark Quin, Lord Mayor of Dublin in 1667. A branch of

the clan of O'Cuinn or O'Quin appears to have settled in this city in the sixteenth century; Walter Quin of Dublin published in Edinburgh in 1600, a collection of epigrams, anagrams, and poems, in Latin and English, entitled "Serum poeticum in honorem Jacobi sexti, serenissimi ac potentissimi Scotorum regis." Thomas Quin, a member of the Society of Jesus, stationed at Dublin in 1642, was untiring in his religious exertions, and used occasionally to attire himself as a soldier, a gentleman, or a peasant, to elude the vigilance of the Puritans in order to gain access to the houses of the Catholics. Father Quin, who wrote a report on the state and condition of the Roman Catholics of Ireland from 1652 to 1656, was subsequently removed to Nantes, thence to St. Malo, and died in 1663. Alderman Mark Quin, of High-street, was one of the most wealthy residents in St. Michael's parish, the plate, money and documents of which appear from the Church records to have been kept at his house, until in a fit of jealousy at the conduct of his wife, he cut his own throat, in 1674, "with a new bought razor between the hours of nine and ten in the morning, in or near the Chapel of St. Mary, in Christ Church." Alderman Quin left an estate of about one thousand per annum to his son James, who studied at Trinity College, Dublin, was called to the Bar in England, and married a lady whose husband was reputed to be dead, having not been heard of for many years. By this lady, Quin had a son called James, born in 1693, some time after whose birth Mrs. Quin's former husband returned and reclaimed his wife. Quin's illegitimacy having been established, his father's estate passed to the Whitsheds, the heirs at law, and the young man, being left on his own resources, appeared in the character of "Abel" in the "Committee" at Smock-alley theatre in 1714, and afterwards became one of the most eminent actors of his day. Smollett declared that Quin was "one of the best bred men in the Kingdom," and the satirist Churchill speaking of him says:—

"His words bore sterling weight, nervous and strong
In manly tides of sense they rolled along.
Happy in art, he chiefly had pretence
To keep up numbers, yet not forfeit sense.
No actor ever greater heights could reach
In all the laboured artifice of speech."

It was believed that the Whitsheds, who as noticed at page 147, were eminent lawyers, used much legal chicanery to exclude young Quin from the enjoyment of his father's property, and when Judge Whitshed rendered himself obnoxious by persecuting Swift's printers, the suicide of his ancestor was recalled in an epigram beginning:—

"I am not grandson of that ass Quin;
Nor can you prove it, Mr. Pasquin;"

And also in the following lines:—

"In church your grandsire cut his throat;
To do the job too long he tarried:
He should have had my hearty vote
To cut his throat, before he married."

The motto on Whitshed's coach formed the subject of a satire by Swift, commencing:—

"Libertas et natale solum:
Fine words! I wonder where you stole 'em."

These lampoons were believed to have accelerated the death of the judge, the inscription on whose monument has been given at page 212. His property became vested in the late Admiral Sir James Hawkins Whitshed, K.C.B., second son of James Hawkins, Bishop of Raphoe, who having received a bequest of it from James Whitshed, the last of the family, obtained from the Irish Parliament in 1791, a private act authorising him to assume the name and quarter the Whitshed arms with his own. Sir Walter Scott and the other commentators on Swift, appear to have been totally ignorant

of the circumstances above narrated in connexion with the Quins and Whitsheds.

Mark Quin bequeathed to the wardens of St. Michael's Church, in trust for the poor widows of the parish, the sum of fifty-two shillings out of his house in High-street, which at the commencement of the last century was known as the sign of the "Flying Horse." Among the taverns in High-street, were the "Swan," kept in 1666, by Dyer Phillips; "Patt's Coffee-house, over against St. Nicholas' Church," in which John Dunton held his book auctions in 1698; we likewise find notice of the "Golden Flagon (1701)" and the "Red Lyon Tavern (1714)," a very large establishment on the north side of the street. In High-street also was located the first Dublin Post house of which any record has been hitherto discovered.

A regular postal communication between Dublin and England appears to have been first established during the wars of Shane O'Neil in the reign of Elizabeth, when, according to a contemporary chronicler, "bicause in these troublesome times it were meet advertisements should go to and from hir majestie and councell to the Lord Deputie, and so likewise from his Lordship to them, order was taken for the more speedie conveiance of letters reciproke, there should be set posts appointed betweene London and Ireland." Barnaby Rych, in the reign of James I., tells us that "Every great man in the country hath his rhymer, his harper, and his known messenger to run about the country with letters." In 1656, it having been found that the horse of the army were "much wearied, and his Highness' affayres much prejudiced, for want of a Post-Office to carry publique letters," the Council employed Evan Vaughan, who speedily settled the stages, and eased the cavalry who had previously been the only posts for the conveyance of public letters. Thurloe subsequently appointed Vaughan Deputy Postmaster, in conjunction with a Mr. Talbot; previous to this, by order of the Commissioners of Parliament for

the affairs of Ireland, the Irish Treasury had been charged with an allowance of about £100 per annum to Major Swift, Postmaster at Holyhead, for the maintenance of four boatmen added to the packet boats at the rate of eight-pence per day, and eighteen shillings per month, to each man for wages. In 1668 the Dublin Post-office is described as a "timber house in High-street, with a large backside or garden plott reaching to Back-lane, now called the Post house." Post houses appear to have been first established in the principal towns of Ireland about the year 1670, which, says a writer of the time, "accommodates all persons with the conveniency of keeping good correspondency by way of letters, and that most commonly twice a week, with any, even the remotest part of Ireland, at the charge of eight-pence or twelve-pence, which could not formerly be brought to pass under ten or twenty shillings, and that sometimes with so slow a despatch, as gave occasion many times of no small prejudice to the party concerned."

Later in the reign of Charles II., the General Post Office of Dublin was removed to Fishamble-street, and the site of the former establishment in High-street became occupied by the buildings known as "Mac Culla's Court," so called from James Maculla, projector of a copper coinage for Ireland, who, in 1727, published at Dublin an octavo pamphlet of twenty-one pages, entitled:—

"Reasons and observations most humbly proposed by James Maculla of the city of Dublin, pewterer, artificer in divers metals, viz., pewter, brass, and copper, &c. For the manufacturing copper half-pence and farthings in the kingdom of Ireland, in order to reduce, and to pay off 50,000*l.* of the debt of the nation, and to circulate 200,000*l.* more in cash, than there is now in the same, and likewise to promote the manufacturing of copper sheets and bottoms of the ore and mine of the kingdom to the profit of many thousands of pounds to the country, all which will prevent the subjects losing at least 500l. per cent by the circulation of counterfeit halfpence, and will

also stop the exportation of the silver specie to the unreasonable profit of the exporters of 999*l.* sterl. per ann. But this will encourage the exportation of the lawful halfpence, to the exporter's profit of 2187*l.* per cent. per ann. And also some observations why the nation refused Mr. Wood's coyne, whereby they would probably have lost 383,897*l.* sterl., all of which will hereafter more fully appear."

In the succeeding year he published another treatise, in quarto, on the same subject with the following title:—

"The lamentable cry of the people of Ireland to parliament. A coinage or mint, proposed. The parliament of Ireland's address, and the king's answer thereunto, relating to the coining copper half-pence and farthings for this nation. With several reasons and observations, showing the great necessity there is for such a coin; and a scheme laid down, demonstrating that the nation will have an increase in cash, as well gold and silver, as copper money, of two hundred and fifty thousand pounds sterl., by means thereof; and that the said summ may be deemed all profit to the kingdom. By James Maculla of the city of Dublin, artificer in divers metals, viz., pewter, brass, and copper, &c. Dublin: printed by Edward Waters, 1728."

Swift, in 1729, published a letter, addressed to Dr. Delany, on "Mr. Maculla's project about halfpence," in which he tells us that Maculla's scheme was this:—"he gives you a piece of copper for a halfpenny or penny, stamped with a promissory note to pay you twenty pence for every pound of copper notes, whenever you shall return them. Eight and forty of these halfpenny pieces are to weigh a pound; and he sells you that pound, coined and stamped, for two shillings: by which he clearly gains a little more than sixteen per cent.; that is to say, two pence in every shilling."

The Dean suggested that Maculla should give security for the quality of the metal in his tokens, and be required to limit their issue to a reasonable amount: but, on the whole, he re-

commended that the Projector should be rewarded for his ingenious proposal, which he was of opinion might easily be brought to perfection by a society of nine or ten honest gentlemen of fortune, who wished well to their country, and would be content to be neither gainers nor losers, farther than the bare interest of their money. Maculla commenced his coinage in 1721, and in the ensuing year he issued tokens with the following incriptions: obverse, "Cash notes val. received Dublin: 1729. James Maculla. Penny," in seven lines across the field of the coin; and on the reverse, "I promise to pay the bearer on demand 20 pence a pound for these," in seven lines across the field; "Cash notes val. received: Dublin 1729. James Maculla ½," in seven lines across; the reverse being the same as the former. His last coinage appears to have been in 1731, when he issued a coin containing on the obverse, "Cash notes value reced. J. Maculla;" in the centre a fleur de lis; and on the reverse "I promise 20 shillings pound ster.;" in the middle a figure of Justice standing between two pillars, in her right hand a sword, and in her left a balance, above which is the date, 1731.

In the Rule Book of the Exchequer, A. D. 1740, the old Post House in High-street is described as follows:—

"One messuage or tenement slated, commonly known by the name of the old Post Office, situate in High-street in the city of Dublin, extending in front about thirty feet, with yards, backsides and buildings to Back-lane, and two tenements, stable and coach house to Back-lane, sixty-two feet or thereabouts. Mearing and bounding on the east part to Mr. Reilly's holding, and partly to a stable and coach house of Mr. (Cornelius) Callaghan's on the east, partly to a concern fronting High-street belonging to Mr. Curtis, and partly to a concern fronting Back-lane belonging to Mr. Donovan, on the north to High-street, and on the south to Back-lane, and all that house and tenement wherein Mr. Kilburne formerly dwelt, containing eighty-one rooms, situate in Kilburn's alley, be-

tween High-street and Back-lane, and also all that house formerly held by Mr. William Wise, and known by the name of the back-house of the 'Rose and Crown' in High-street. Except the passage that leads from the said house called Kilburn's house, through Timothy Barner's house in High-street." From the proceedings in this case, it appears that the old Post Office was purchased, in 1732, by Matthew Pagitt, who assigned it to Michael Reeves, Gent.; the latter was illegally dispossessed of it by James Maculla, against whom the assignee applied for an attachment in 1740.

The booksellers and publishers resident in High-street were, William Weston, printer and stationer to the Lord Deputy Tyrconnel, some of whose publications, during the reign of James II., bear the imprimatur of Patrick Tyrrell, Roman Catholic Bishop of Clogher; John Ware (1710); William Manning, publisher in 1726 of a newspaper styled "The Dublin Postman, being the most impartial advices foreign and domestick"; Thomas Fleming at the "Salmon," publisher of engravings; George Golding at the "King's head," near Cornmarket (1740); T. Browne; Edward Hamilton; Richard Bulkely; Luke Dowling, a very eminent Roman Catholic bookseller, who died in 1758; and Richard Fitz Simons, 1765.

In High-street resided Humphrey French, who, from his conduct during his Mayoralty in 1735, acquired the name of the "Good Lord Mayor." French died in 1736, and in the succeeding year, Swift, who, in 1731, had addressed to him a paraphrase of the ninth ode of the fourth book of Horace, wrote, from the Deanery house, as follows to George Faulkner:—"I have often mentioned to you an earnest desire I had, and still have, to record the merit and services of the Lord Mayor, Humphrey French; whom I often desired, after his mayoralty, to give me an account of many passages that happened in his mayoralty, and which he has often put off, on the pretence of his forgetfulness, but in reality of his modesty: I take him to be a hero in his kind, and that he ought to be

imitated by all his successors, as far as their genius can reach. I desire you therefore to enquire among all his friends whom you are acquainted with, to press them to give you the particulars of what they can remember, not only during the general conduct of his life, whenever he had any power or authority in the city, but particularly from Mr. Maple, who was his intimate friend, who knew him best, and could give the most just character of himself and his actions. When I shall have got a sufficient information of all these particulars, I will, although I am oppressed with age and infirmities, stir up all the little spirit I can raise, to give the public an account of that great patriot; and propose him as an example to all future magistrates, in order to recommend his virtues to this miserable kingdom."

The proposed biography was never published, and the sole memorial now preserved of its hero is a large mezzotinto portrait inscribed—"The Good Lord Mayor." Humphrey French's eldest brother, Matthew French, of Ballyhubbuck, county of Wicklow, married Elizabeth Lenthal, grand-daughter of the famous speaker of the English House of Commons.

Henry Tresham, one of our most eminent Irish painters, was born in High-street, and studied in Dublin under the elder West and Ennis, after which he was sent by Sir Clifton Wintringham to Italy, where he sojourned for several years. During his residence abroad, Dr. Hervey, the eccentric Bishop of Derry, conceiving that he was not sufficiently industrious, induced his friends to withdraw an annual pension of £100 which they allowed him, thus suddenly placing the artist in a very difficult position. On Tresham's return from the Continent, he finished several pictures, including a large painting of Adam and Eve, which became the property of Lord Powerscourt. He painted several pictures for the Boydell Shakespeare gallery, and was engaged by the Longmans to edit their great publication of engravings from the works of the ancient masters in the collections of the British nobility and gentry.

His drawings with pen and ink, and especially with black chalk, were admitted to possess the highest excellence, and in recognition of his acquirements he was admitted to the Academies of Rome, Bologna, and London. Tresham's critical acquaintance with the history of the fine arts was very extensive, and he was generally regarded as the highest authority of his day on all matters of vertù. On one occasion he purchased, for £100, a quantity of Etruscan vases, which had been cast aside as refuse by Thomas Hope, an eminent collector; Tresham, however, sold one-half of the parcel to Samuel Rogers for £800, and transferred the remainder, with some subsequent additions, to the Earl of Carlisle, who, in return, settled upon him a life annuity of £300. Tresham died in June, 1814, having published,—"The Sea Sick Minstrel, or Maritime Sorrows," a poem, in six cantos, 4to. 1796; "Rome at the Close of the Eighteenth Century," 4to. 1799; and "Britannicus to Bonaparte, an heroic epistle with notes," 4to. 1803.

The ceremony of waking Theobald Wolfe Tone was performed, in November, 1798, at No. 65, High-street, the residence of his kinsman, William Dunbavin, who was totally opposed to Tone's political opinions. "He was a member of a corps of yeomanry, and possessed some influence with the terrorists of the day. By means of that influence, probably assisted in high quarters by the interference of the Hon. George Knox, the body of Tone, and his effects—clothes, uniform, and sword—were given up to his friends. The two Dunbavins, provided with a written order, went with four men to the Provost for the body, and it was given up to them by Major Sandys. It was taken to William Dunbavin's house in High-street (where his father and mother were then living), and laid out in a room on the second floor. The surviving relatives state, that the mother bore up astonishingly against the trials which befell her in such quick succession; but the poor father seemed to have been overwhelmed by this last calamity.

"The body was kept two nights at Dunbavin's. A great number of persons came and sat in the room where the corpse was laid out. At length an order came from Government that the interment should immediately take place, and as privately as possible. The funeral, in conformity with the orders of the authorities, was attended only by two persons, William Dunbavin and John Ebbs, a brazier, who resided in Bride-street: both were members of a corps of yeomanry. The remains of Theobald Wolfe Tone were interred in the ancient cemetery of Bodenstown, close to the wall (on the south side) of the ruined abbey that stands in the centre of the grave-yard, in the same grave where his brother's remains were recently buried, and those of his grandfather and his uncles reposed."

Contiguous to the western side of St. Michael's Church, and extending from the High-street to the Cook-street, stood in the twelfth century, Mac Gillamocholmog's-street, styled in mediæval records, "Vicus de Kylholmok," "Gilleholmoc-strete," or "Venella Gilmeholmock;" and in its immediate vicinity was the portal called Mac Gillamocholmog's gate, or "Porta Gillemeholmoc," which is mentioned in a deed attested by Richard de Cogan, one of the original Anglo Norman invaders of Ireland. The chiefs of the tribe of Mac Gillamocholmog, who were lords of the territory of *Ui Dunnchadha* [Hy-Dunaghy] in the immediate vicinity of Dublin, took their hereditary surname from Gilla-Mocholmog, that is, the servant of St. Mocholmog, son of Dunchadh, son of Lorcan, son of Faelan, son of Muireadhach, son of Bran, son of Faelan, son of Dunchadh, from whom came the name of Ui Dunchadha or Descendants of Dunchadh, son of Murchadh, son of Bran Mut, the common ancestor of the tribes of O'Tuathal and O'Byrne.

Dunchadh, the first king of this race who assumed the sovereignty of Leinster, slew Flann, the son of Scannal, King of Ciannachta Bregh; Aenghus son of Maolan, King of Gaileng; and Flann the son of Fallamhan, son of Niall, King of Meath;

he is also recorded to have ravaged Meath seven times, and to have established the games held at Carman, the ancient name of the site of the present town of Wexford. Cellach, his son and successor, conferred Tamhlacht or Tallaght, in perpetual freedom upon God and St. Michael and St. Maelruain; he also gave twenty-five villages to St. Kevin of Glandalogh, and twenty-three villages between his seat and the sea, and bestowed land upon every church in Leinster. Cellach died in 1032; and in 1044 Murchadh, son of Bran, Lord of Ui Faelain, is recorded to have been slain by Mac Gillamocholmog, Tanist, or presumptive heir to the territory of Ui Dunchadha. Muircheartach Mac Gillamocholmog, King of Leinster in 1103, is noticed as follows in the Ꝺeineaḃaċ Ua n-Ꝺunnċaḋa, or the genealogy of the descendants of Dunnchadh, a tract preserved in the Book of Leinster, an Irish manuscript compiled in the twelfth century:—

"The seventeenth chief of this race who became King of Leinster was Muircheartach, son of Gillicheile, son of Gillamocholmog, who conferred benefactions on the laity and on the Church, and made offerings to Maelruan and to Michael, through whose intercession he became the father of an illustrious son who was the source of benefits to the people and the Church of Feara Cualann, who had been heavily oppressed up to the coming of Muircheartach. For until his time, the kings who reigned in *Ath Cliath* (Dublin) used to impose arbitrary tributes and rents upon the people of Cualann, from whom they exacted land-cows (ḃai ꝑeṙainn), boats (caḃlac), and other stipends, which were of old paid to the chiefs and provincial kings of the district. Muircheartach procured from Dermod Mac Murchadha, King of the foreigners and of Leinster, and from the foreigners of *Ath Cliath*, that the people of Feara Cualann should pay neither land-cows nor tributes to foreigners or clergy, nor be taxed beyond the proportion anciently levied off their territory. He also obtained for Ui Gabhla (in the south of Kildare), and Ui Dunnchadha, exemption from

the quartering there of men or horses, and that neither provisions nor refections should be carried thence to Ath Cliath for the king of the strangers."

Donell Mac Gillamocholmog, surnamed *Claenn*, or the Perverse, was chief ruler of Dublin from 1125 to 1134, and the annals record that Conor, son of Murchadh Ua Maeileachlainn, royal heir of Tara, was slain, in 1133, by Donnchadh Mac Gillamocholmog, royal heir of Leinster, who was himself cut off by the men of Meath, at the end of a month, in revenge of Conor. In 1141, Dermod Mac Murchadha, King of Leinster, treacherously blinded Muircheartach Mac Gillamocholmog, who is styled Lord of Feara Cualann, an ancient territory almost coextensive with the present half barony of Rathdown; and, in 1154, Mac Gillamocholmog, Lord of Ui Dunnchadha, was slain by his brethren. The head of the clan, at the era of the Anglo Norman descent, was Donell Mac Gillamocholmog, who confederated with Dermod Mac Murchadha and his allies, to whom he rendered very important military services. Donell Mac Gillamocholmog appears to have become closely connected with the chief Anglo-Norman settlers, and his signature, with those of the Countess Eva and Raymond "Le Gros," is appended to Richard Fitz Gislebert's grant to the Abbey of Glendaloch, executed about the year 1173.

A document of the reign of Edward IV. alleges that Donell Mac Gillamocholmog founded the great Abbey of the Virgin Mary at Dublin, with the assent of his wife, Dearbhfhorgaill, and his eldest son, Dermod. The lands of Tissock were, in 1193, granted to that Abbey by Gillamocholmog, who is referred to by Luke, Archbishop of Dublin, in a deed executed about 1240, conveying to the burgesses of Rathcool (Radcull) a common on the hill of Slescoll (communam in monte de Slescoll), together with his men in Newtown, both in the marshy and pasture land, as measured by Gillamocholmog and other upright men (probi homines) in the time of John Comyn, Archbishop of Dublin, 1181–1212.

King John, in 1207, granted to Dermod, son of Gillamocholmog, all the land which his father held—that is the land of Lymerhim with fifteen carucates in the vale of Dublin, and one burgage in Dublin, to be held by him and his heir by service of one knight's fee and two otter skins (pelles de lutro) to be paid into the king's Exchequer at Dublin on the feast of St. Michael; reserving to the king and his heirs a cantred in the land of Limeric granted by John, when Earl of Morttagne, to the said Dermod and his brother Rotheric. For a collation of the original enrolment of this grant, now in the Tower of London, we are indebted to Thomas Duffus Hardy, Esq. The word Lymerhim or Limeric was probably entered by the enrolling clerk in the reign of John for a locality of a somewhat similar name in the county of Dublin.

The manuscript Registry of the Abbey of St. Thomas' Court, Dublin, contains two deeds from Dermod, son of "Gillemaholmoc:" the first, witnessed by Meyler Fitz Henri, grants to Richard de Felda all his lands of Kilrotheri, except that portion which he had given to Hammund Ruffo, for free service of two bezants annually; the second deed conveys to the same personage a carucate of land in Kilrethtran, to be held by service of certain gilt spurs, "quædam calcaria deaurata."

Dermod's son John, styled Lord of Rathdown by Sir William Betham, was one of the Irish Magnates who were summoned in 1227, for the first time, to render service out of Ireland to the King of England by reason of their tenures, as appears from the close roll of 13 Henry III., preserved in the Tower of London.

In the account of the manors of the vale of Dublin, in 1262, we find, under the returns for the manor of Esker, John, son of Dermod, charged with two otter skins for his rent for that year, "duo pelles lutrinas de redditu suo hoc anno". In the same roll there also appears an entry of forty shillings paid by him for one service, and for the service of

one foot soldier for the army at Greencastle, "Johannes filius Dermot pro uno servicio et servicio unius servientis peditis pro exercitu de Virid' castri, xl. s."

From the records of the monastery of All Hallows, Dublin, we learn that John Fitz Dermod granted to that institution for the benefit of his own soul, the soul of his wife Claricia, and those of his forefathers and successors, the boat (batellum), which he had, by hereditary right, for salmon fishing in the waters of Dublin, the Canons of the monastery paying, during his life, half a mark of silver, and two shillings, to his heirs after his death. Among the witnesses to this deed were the Lady Claricia, the grantor's wife; William his seneschal; Duvenald Mac Duneg; David, Baron of Naas, and William his son.

An unpublished plea roll of the year 1282 states that King John granted, among other lands, to Aland Fitzwilliam, the lands of the Exchequer near Dublin, with all thereto pertaining, which had been held by "Gilmeholman," and his hostelry at Dublin, in the house of John the Bishop.

John, son of John, son of Dermod, granted to All Hallows his boat and entire right to take salmon, or other fish, in the waters of Dublin, on condition that the canons of that monastery should pray for his own soul, and for those of his ancestors and successors, and deliver to him and his heirs, a rose, annually on the festival of St. John the Baptist, in their monastery aforesaid; this document is witnessed by Thomas de Wyncester, Mayor of Dublin; and the donor was included among the Magnates of Ireland, addressed in 1302, by Edward I., relative to the termination of his wars in Scotland. An unpublished Memorandum roll of 1304–5, contains a royal writ to John Wogan, justiciary, setting forth, that John, son of Radulphus, had memorialed the king, that his ancestor Gylmeholmok held from John, sometime King of England, certain lands and tenements in Nummerin (Ummery?), county of Dublin, by one knight's fee; which lands, by minorities,

during the reigns of John, Henry III., and Edward I., had always successively been so declared, notwithstanding which he had been charged and distrained for the service of one knight's fee on the various hostings in those parts from the above time.

O'Duvegan, the topographer, includes among the ancient chieftains of Meath Mac Gillamocholmog "the comely," and O'Dunnchadha, "of the noble mein," whom he styles the "two kings of bright pure Fine Ghall," adding, that they had long been known as leaders of the clans of polished spear-shafts, and that their goodness had been attested by the propitiousness of the seasons.

The apparent error of thus locating Mac Gillamocholmog in Meath or Fingal, and of citing the tribe appellation of O'Dunnchadha, as the surname of a chieftain, may be ascribed to the corruption or interpolation of O'Duvegan's text.

In 1408, we find John, son of Dermod, charged with two otter skins for his rent of Radon (Rathdown), for the same year; five otter skins for the two years and a half preceding; and one hundred and sixty-two otter skins for the arrears of this rent for many years then past, making a total of one hundred and sixty-nine otter skins. This, which is the last entry accessible relative to the family of Gillamocholmog, is recorded on an unpublished Pipe Roll of 10 Hen. IV., under the following head :—"Compotus comitatus Dublin ab octavo die Februarii anno regni regis ejusdem decimo per Walterum Tyrell, Thomam filium Simonis Cruys, Robertum White et Joannem Derpatrik, vicecomites, et Rogerum Walsh ballivum Libertatis de Sancto Sepulcro."

About the commencement of the fifteenth century, the name of Mac Gillamocholmog's-street was changed to "Vicus" or "Venella Sancti Michäelis," the street or lane of St. Michael, and, at that period, it contained several houses and shops. In the succeeding century, Michael's-lane was inhabited by various important citizens, as Thomas Barby, mayor in 1530; Richard

Fyan, mayor, 1549; Christopher Sedgrave, mayor, 1559; Patrick Gough, mayor, 1575; and the buildings in this locality, at that period, were generally described as "large houses with porches and cellers." The Depositions of 1641 mention Conor Reilly, innkeeper of St. Michael's-lane, which, from the latter part of the seventeenth century, was chiefly occupied by lawyers, who continued to hold their offices there till the courts were removed to the Inns'-quay.

The law or plea office of the Exchequer was kept, till 1738, in St. Michael's-lane, where resided, till 1766, Abraham Lionel Jenkins, M. D., who wrote various essays on the Natural History of Ireland, and assisted Walter Harris in editing the "Antient and Present State of the County of Down," published by the Physico-historical Society, in 1744. Jenkins is commemorated as follows by one of his contemporaries:—

"Lionel Jenkins, Abraham by name,
Is long register'd in the rolls of fame;
O'er warlike Gallia's wide extended plains
He militated many long campaigns:
Then quit the standard of the stout Brigade,
And gave attention to Apollo's trade;
Much knowledge by close application gain'd,
And has been often with a fee retain'd.
He knows botanic vegetables all,
From th' humble Hyssop that springs from the wall,
To lofty Cedar's uncorrupted wood,
Which long on shady Lebanon hath stood.
Shew him but half a leaf, he'll name the plant,
And on its virtues medical descant."

Of Dr. Jenkins, the following anecdote is related:—"The late Admiral Cosby, of Stradbally-hall, had as large and as brown a fist as any admiral in his Majesty's service. Happening one day, unfortunately, to lay it on the table during dinner, at Colonel Fitzgerald's, Merrion-square, a Mr. Jenkins, a half-blind doctor who chanced to sit next the Admiral, cast his eye upon the fist; the imperfection of his vision

led him to believe it was a French roll of bread, and, without further ceremony, the Doctor thrust his fork into the Admiral's fist. The confusion that resulted may be easily imagined."

A narrow passage leading from the High-street to Cook-street was known at the commencement of the fifteenth century as "le Ram Lane," apparently so styled from a building in High-street called "Le Ramme." The free school of the city of Dublin was subsequently erected in this locality, which thence acquired the name of the "School-house lane," while the appellation of Ram-lane was given to the passage since known as "Skipper's alley," running from Cook-street to the Merchants'-quay. In 1613 John Laffan, "a young gentleman, born in the county of Tipperary, was slain at the end of School-house lane near Cook-street, Dublin, by one Edward Musgrave, a quarrelling soldier of the guard, who was therefore apprehended and arraigned in the King's Bench, and there condemned of wilful murder, and adjudged to be drawn, hanged, and quartered." In the early years of the eighteenth century, John Brocas (1701), and Elizabeth Sadleir (1719), publishers, resided in this locality; and of the King's Bench office, which was held here till 1745, the Lords' Committee in 1739 reported as follows:—

"The King's Bench office is in School-house lane, one of the narrowest in the city of Dublin. The Clerk informed the Lords' Committee that about two years ago a fire broke out very near the office, which gave them a great alarm, and there is now (1739) an old cage-work house, within so small a distance, as to make its situation very dangerous. In this office are kept several outlawries and attainders, those particularly of Papists, on account of the Rebellions in 1641 and 1688. If these should be burned, the Lords' Committees fear, that the Protestant possessors would, at best, be exposed to vexatious law-suits, to defend and establish their titles to many forfeited estates."

A passage leading from School-house lane to "Cock-hill"

was styled "Bor's-court," from the family of Bor, who, during the first half of the seventeenth century, resided in St. Michael's parish. In 1618 a patent was granted to Christian Bor and John Bor, gentlemen, of Lower Germany, "that they be freed from the yoke of servitude of the German or Irish nation, and enjoy all the rights and privileges of English subjects," for a sum of £1 6*s*. 8*d*. During the reigns of James I. and Charles I., the Bors engaged extensively in commerce with Holland, and Christian Bor was one of the merchants interested in the Dutch trade, who contested the right of the city of Dublin to levy a tax, for harbour dues, of three-pence in the pound on their shipping, which was tried in the Exchequer in 1632, and decided in favour of the Corporation. In the beginning of the last century Jacob Bor attained the rank of Brigadier-general in the British army, and a branch of the family still resides at Ballindolan, County Kildare. The name of "Bor's court" has, in the present century, been corrupted into "Borris court;" a very large and handsome house, which stood on its northern side, fell within the last few years, and its ruins are traditionally stated to be those of the residence of the personage from whom the court received its title.

The line of street now known as "Back Lane," at the rere of the southern side of High-street, was in early times styled "Vicus Rupelli," "Rochestrete," and "Rochelistrete," or Rochelle-street. The original cause of these names having been applied to this street is unapparent; and Harris' assertion that it acquired its name from the merchants of La Rochelle by whom it was inhabited, is not supported by any documentary evidence.

Outside the city wall, on the southern side of Rochel-street, between the New-gate and St. Nicholas' gate, was the place where the citizens, conformably to the grant of John in 1204, used to hold their annual fairs, which commenced on the anniversary of the discovery of the holy cross, and continued for eight days. Contiguous to this locality, styled the Fair-

ground ("locus nundinarum sive terra de la feyr") was Bertram's court or street ("placea, curia vel vicus Bertrami"), so called from Bertram de Verdon, who, having accompanied Prince John to this country in 1185, obtained the Barony of Dundalk, the Lordship of Clonmore, and other estates in the County of Louth, together with the office of Seneschal of Ireland. Bertram de Verdon was the friend of Girald de Barry or Cambrensis, who resided with him while compiling the materials for his writings on Ireland, after the departure of Prince John. Roesia, the only daughter of De Verdon's son Nicholas, was, by the special interference of the king, married to Theobald Le Botiller, ancestor of the house of Ormond. The issue of this marriage was John de Verdon, who married Matilda, daughter and coheiress of Gilbert De Lacy, thereby acquiring one moiety of Meath, and the office of Constable of Ireland. Their son, Theobald de Verdon, from the extent of his possessions, sat as Baron in the parliaments of England and Ireland, and on the death of his son the family estates were divided among the husbands of his four daughters and coheiresses, in consequence of the extinction of the direct male line of "one of the most potent families that ever settled in Ireland, and decidedly as illustrious and as ancient a race of Peers as ever flourished in England since the Norman conquest." Among the MSS. of Trinity College, Dublin, is preserved a grant made by the Corporation in 1305 to Roger de Asheburn and his heirs, of a certain ditch (quoddam fossatum) without the city walls, near Bertram's court (curia Bertrami), extending from the tenements near the New-gate as far as the ground near St. Patrick's gate towards the south, and lying in breadth between the place where the fairs are held and the wall of the city of Dublin. During the mayoralty of John li Waret, Philip de Duraham granted an annual rent of forty-two pence accruing from land held by Adam de Wolbeter in Bertram's-street, to the monastery of All Hallows, Dublin, to provide wine for divine service. No vestiges now exist

of Bertram's Court, which appears to have been obliterated in the early part of the fifteenth century.

Among the archives of Christ Church appears a deed executed by Peter Paraventure in 1281 conveying an annual rent of three shillings out of Rochel-street ("vicus qui dicitur Rochelstrete"), and in this locality, in 1322, resided Walter de Istelep, Lord Treasurer of Ireland, whose house, at the corner of Roche-street in St. Nicholas'-street, was granted in 1345 by the King to Stephen Crophull. The will of Nicholas Sutton, in 1478, contains a bequest of ten shillings and three pence to the poor of Rochel-street ("pauperibus de le Rochell-street"); and in a memorandum roll of the year 1556, "the name of Rosipelle-street," is applied to this locality, which appears in Elizabeth's reign to have been more generally styled the "Backe lane," or the "Rochel lane," by which latter name it was designated in legal documents so late as the middle of the last century.

On the removal of the flesh shambles from High-street in the reign of James I., a range of buildings was erected and joined to those which formed the north side of Rochel-lane, the southern side of which, bounded by the city wall, appears not to have been completely built upon in the year 1610.

Early in the reign of Charles I., a chapel and Roman Catholic University were established in Back-lane by the Jesuits, of whose history in Ireland but few particulars have been preserved. Towards the end of the reign of Henry VIII., Ignatius Loyola, founder of the Order, sent Fathers Alphonso Salmeron and Paschasio Broet, two of his first companions, with Francisco Zapata, to this country, where they remained for little more than one month. During the generalship of Francis Borgia (1565–1572) the Irish mission began to be regularly supplied with fathers of this Order, but until 1620, they were "usually attached to the persons or houses of the gentry: after that period they obtained stations of their own, which increased to eight colleges and residences, some of which

counted eight members in community and none less than three. The novitiate was at length established at Kilkenny, but shortly afterwards removed to Galway." The Order made great progress in Ireland and became exceedingly flourishing under the government of Father Robert Nugent, who was highly distinguished both as a scholar and a mathematician, as well as for his skill in music, having, by an invention of his own, greatly augmented the melodious power of the harp. Of the Dublin Jesuits in the early part of the seventeenth century the most eminent were, Christopher Hollywood, or "a sacro bosco," who died in 1626, having presided over the Order for twenty-three years, although he had been specially denounced by James I. in his speech to parliament in 1614; Henry Fitz Simon, for some years professor of philosophy at the College of Douay, subsequently imprisoned in the Castle of Dublin; and William Malone, who for twenty-four years resided in Dublin, whence he was summoned in 1635 to preside over the Irish College at Rome, from which in 1647 he was despatched to Ireland as superior of the entire mission there. In reply to Malone's paper called "The Jesuit's Challenge," Ussher in 1624 published his "Answer to a Challenge made by a Jesuit in Ireland;" to which Malone rejoined in "A reply to Dr. Ussher's answer about the judgement of antiquity concerning the Romish Religion," 4to. Douay: 1627. Large numbers of Ussher's work were circulated, but Malone's book was not allowed to come into Great Britain or Ireland; to which Sir Henry Bourchier alludes as follows in a letter to the Primate from London in March, 1629:—"The Jesuit's reply to your Grace is not to be gotten here; those that came into England were seized, and for aught I can hear, they lie still in the Custom-house: that which I used, was borrowed for me by a friend of the author himself, half a year since, he being then here in London, and going by the name of Morgan."

The establishments of the Jesuits in Back-lane were in 1630 seized and sequestrated by Government, by whom the

College there was transferred to the University of Dublin. Of those buildings a traveller in 1635 has left the following notice:—"I saw the Church, which was erected by the Jesuits, and made use by them two years. There was a College also belonging unto them, both these erected in the Back-lane. The pulpit in this Church was richly adorned with pictures, and so was the high altar, which was advanced with steps and railed out like cathedrals; upon either side thereof were there erected places for confession: no fastened seats were in the middle or body thereof, nor was there any chancel; but that it might be more capacious, there was a gallery erected on both sides, and at the lower end of this Church, which was built in my Lord Faulkland's time, and whereof they were disinvested, when my Lord Chancellor (Loftus) and my Lord of Corke executed by commission the Deputy's place. This College is now joined and annexed to the College of Dublin, called Trinity College, and in this Church there is a lecture every Tuesday." An annuity of forty pounds was paid for a few years by the Earl of Cork to maintain these lectures; and a writer in 1643, arraigning the Earl of Strafford's government of Ireland, states that:—"When the late Lord Chancellor Loftus, and the Earl of Cork were Lords Justices, they endeavoured to suppress the Masse-houses in Dublin, and to convert them to pious uses, one of which was in the street called Back-lane they disposed of to the University of Dublin, who placed a Rector and scholars in it, and maintained a weekly lecture there, to which lecture the Lords Justices and State of Ireland did usually resort, to the great countenance of the Protestant religion there. But after the Earl of Strafford came to the government the lecture was put down, the scholars displaced, and the house became a Masse-house as it had formerly been."

The site of these edifices was the property of the Dean and Chapter of Christ Church, by whom they were leased for forty years at the annual rent of twelve pounds to Wentworth Earl of Kildare, whence they acquired the name of "Kildare Hall"

and "Kildare Chapel." The "Mass-house in Back-lane" which is described as a "fair collegiate building" was subsequently converted into a government hospital, for which purpose it was used till the conclusion of the reign of Charles II.

Dr. Petty resided in Back-lane in 1657, at which period we find notice of a building there styled the "Cradle."

A grant of houses in "Back Lane" was made in the reign of Charles II. to Jeremy Donovan, chief of the Clan Lochlainn O'Donovan, who was elected Member of Parliament for Baltimore in 1689, and appointed Registrar of the Irish Court of Admiralty by James II. His residence in this locality was, till the middle of the last century, known as the "Donovan's Arms."

Jonathan Gowan, bookseller and printer of the Dublin Gazette, resided in Back-lane at the sign of the "Spinning Wheel," opposite to Maculla's-court, from 1734 to 1756; and a noted tavern known as the sign of "Mother Redcap," was kept here by Robert Burrell, from the first years of the eighteenth century till it fell to decay about 1740. Referring to those times, Thomas Amory says,—"I have frequently thought of our frolicsome rambles in vacation time, and the merry dancings we had at 'Mother Redcap's' in Back-lane; the hurling matches we have played at Dolphin's-barn, and the cakes and ale we used to have at the Organ-house on Arbour-hill."

The Tailors' Hall in Back-lane was erected in 1706. On the 24th of June, the anniversary of their patron, the Guild having assembled here, used to march in procession to hear a sermon in St. John's Church, Fishamble-street, whence they paraded to a tavern and dined together. These annual displays afforded a theme to the city satirists, in one of whose lampoons, in 1726, the following lines occur:—

"Now the sermon being ended,
And the minister descended;
To the 'Castle' or the 'Rose,'
Or whatever place you've chose,

Be it 'Cock' or 'Lyon yellow,'
Each one runs without his fellow,
As in Lent the College Scholars,
Or a Regiment without colours,
Now the dinner's on the table,
Each one eats as fast as able,
Each one eats as much as ten,
For the Lord knows when agen;
Eat as fast as hungry dogs,
Or as fast as famish'd hogs.
Eat 'till they are as full as leeches,
And then fill with meat their breeches,
And perhaps a plate or spoon,
Found by Butler and the moon;
Now remov'd the cloath and dishes,
Wine they swallow down like fishes,
Now it flies about in glasses,
Now they toast their dirty lasses,
Now they see the candles double,
Now they give the Drawer trouble,
Now they throw away their poses,
Now they break each others noses,
Now they make a rabble rout,
Hats and wigs fly all about,
Now they're sprawling on the floor,
Now they give the quarrel o'er;
Now they part with heavy curses,
Broken heads and empty purses."

The Tailors' Hall in Back-lane, being one of the largest public rooms in Dublin previous to the erection of the Music Hall in Fishamble-street, was in the early part of the eighteenth century occasionally used for meetings, balls, musical performances, and auctions. A magnificent entertainment was given here in 1731 by Lord Mountjoy to the Lord Lieutenant and chief nobility of the city: a Musical Society held its assemblies in 1748 in this Hall, which continued long to be the meeting place of various guilds—as the Hosiers, Curriers, and Barber Surgeons. The latter fraternity of the art of barbers, or Guild of St. Mary Magdalene, was established in Dublin,

by Royal Charter, in 1446. A subsequent charter was granted by Elizabeth in 1576, and William Roberts, appointed Ulster King of Arms in 1642, granted the Guild the following arms:

"Parted by a crosse of England, charged with a lion passant gardant, argent, crowned or; these two coates armour quartered, viz. the first argent, a chevron gules betwixt three cinquefoyles azure; the second coate armour azure, a harpe crowned or; the third as the second; the fourth as the first; the creast, on a helme and wreath argent and gules, St. Mary Magdalene, &c. mantled gules; double argent supported by a leopard proper and an Irish greyhound argent, each gorged with a ducal coronet, and standing on a scrowle with their motto, viz., ✠ Christus salus nostra." In 1687 a new charter was given to the fraternity by James II. "to renew the guild or corporation of barbers, of which the barbers, chirurgeons, apothecaryes, and periwig makers of the city of Dublin were members, to the intent that the severall arts and mysteryes of barber chirurgeons, apothecaryes, and periwig makers may be the better exercised."

James Crosby, of Dublin, barber, was one of the witnesses examined on the trial of Charles I., when he deposed: "That at the first fight at Newbury, about the time of barley harvest, 1643, he did see the king riding from Newbury town, accompanied with divers lords and gentlemen, towards the place where his forces were then fighting with the parliament's army."

Meetings in favour of the "Octennial bill" were held in the Tailors' Hall in 1762: and a writer, some years later in the same century observes—that "if variety has charms, the Taylors'-hall in Back-lane must be one of the most charming places in Dublin. Other edifices are destined to one use, or two at the most. But the Taylors'-hall exhibits a number of contrary scenes: on Mondays, Wednesdays, and Fridays, it is a dancing school; on Thursdays, would-be heroes are taught to fence; and on Tuesdays it is a swaddling meeting house."

On the 2nd of December, 1792, the general committee of

the Irish Roman Catholics assembled at the Tailors' Hall, which had been specially fitted up for the purpose. After voting Edward Byrne of Mullinahac to the chair, it was resolved, that the meeting, as then constituted, with the Peers and Prelates, was the only organ competent to speak the sense of the Catholic body. The committee next determined that a petition should be presented to the king, setting forth the grievances of the Irish Roman Catholics, and praying for their relief. A draft of the petition was read to the assembly, and passed unanimously, with the exception of the final paragraph, which was objected to by Luke Teeling of Lisburn, who declared it to be too limited in its demands, and moved, "that in place of the paragraph then read, one should be inserted, praying that the Catholics might be restored to the equal enjoyment of the blessings of the constitution."

It was subsequently decided here that the petition should be presented to the king in person, and on the 7th of December the committee elected by ballot the following members to perform that office:—Edward Byrne, John Keogh, Christopher Dillon Bellew, John Edward Devereux, and Sir Thomas French. The committee, which sat for a week at the Tailors' Hall, acquired the name of the "Back-lane Parliament," from having been composed of representatives elected from the Roman Catholics of the various counties in Ireland; and their petition, combined with the state of the Continent, procured the partial relaxation of the Catholic disabilities in 1793.

At the same period the Grand Lodge of Dublin Freemasons used to assemble on the first Thursday of every month at the "Tailors' Hall," which, in January, 1793, became the meeting place of the Dublin Society of United Irishmen; the most prominent members of which were, Theobald Wolfe Tone, Archibald Hamilton Rowan, James Napper Tandy, Beauchamp Bagenal Harvey, Hon. Simon Butler, William Drennan, Oliver Bond, Thomas Russell, Henry Sheares, and Henry Jackson.

This Society was originally constituted "for the purpose of forwarding a brotherhood of affection, an identity of interests, a communion of rights, and an union of power, among Irishmen of all religious persuasions, and thereby obtaining an impartial and adequate representation of the nation in parliament." Members were elected by ballot, and paid one guinea admission fee, together with one guinea annually by half-yearly payments, each member before his admission being required to take and subscribe a test, pledging himself to use all his abilities and influence to carry out the objects of the institution. The officers of the Society consisted of a President, Treasurer, and Secretary, who were severally elected every three months. The Society met every second Friday night—oftener when necessary—the chair was taken at 8 P. M. from 29th September to 25th March, and at 9 P.M. from 25th March to 29th September; fifteen members formed a quorum, and no new business was allowed to be introduced after ten o'clock. Every respect and deference was paid to the President, whose chair was raised three steps above the seats of the members, the Secretary and Treasurer being seated under him, two steps above the seats of the Members. On his rising from the chair, and taking off his hat, silence was established, and the Members took their seats. The President, being the judge of order and propriety, was empowered to direct an apology, and to fine refractory members in any sum not above one crown; members refusing to pay the mulct, or to apologize, were expelled from the Society. There were committees of constitution, of finance, of correspondence, and of accommodation. The committee of constitution consisted of nine, that of finance of seven, and the committee of correspondence comprised five members. Each committee, in addition to occasional reports, made general reports on every quarterly meeting. The Treasurer was under the control of the committee of finance, and the Secretary under the direction of the committee of correspondence. The election for

committees was, at every quarterly meeting, decided by the majority of votes. The Secretary was furnished with a seal representing a harp, at the top of which were the words, "*I am new strung ;*" at the bottom, "*I will be heard ;*" and on the exergue, "*Society of United Irishmen of Dublin.*"

The Society continued to meet at the Tailors' Hall until 1794, in which year one of their meetings here was dispersed by the Sheriff, who also seized upon their papers. The subsequent organization of the Society of United Irishmen for the purpose of establishing a republic in Ireland, forms an important portion of Irish history.

The entrance to the Tailors' Hall is through an iron gate enclosed in a limestone frame, on the entablature of which is an inscription stating that the building was erected by the Corporation of Tailors in 1706. The gateway, portion of which extends under the drawing-room floor of a house, leads to a flight of seven steps conducting to a small oblong open space, which has been considerably curtailed by the offices of the adjacent houses ; in the wall bounding this space of ground to the east is inserted a tablet, now much decayed, apparently containing the royal arms of England surmounted with a cap of maintenance, and bearing the following inscription :—"This wall belongeth to the Corporation of Tailors, and was rebuilt by them in the year of our Lord, An. 1710. John Holmes, master. William Sharman, John Wilson, wardens." The "Hall" is a long brick building, containing seven windows in a line across the front, and over the entrance door, about the year 1770, was placed a large bust of George III., which has been recently removed. On the western side of the building is the board room, a spacious and lofty apartment, measuring about 45 feet in length by 21 in width. This room was decorated with portraits of Charles I., Charles II., William III., Swift, and a curious ancient painting of St. Homohon, a tailor of Cremona, who was said to have "given all his labour to the poor, for which, and his life and miraculous actions, he was

canonized in 1316." On a veined white marble chimney-piece in the board-room is engraved the following inscription: "The gift of Christopher Neary, master; Alexander Bell and Hugh Craigg, wardens, 1784:" at the eastern end of the apartment, over the door, is a small gallery opening from an upper room, which was allocated to the audience or spectators. This is the only apartment on the second story, the other rooms in the building being next to the roof, from which they are lighted. Underneath the edifice are two kitchens and vaults, but the extent of ground at the rere is extremely limited. The paintings, plate, and other moveable property of the Guild of Tailors were hurriedly disposed of immediately previous to the passing of the Corporation Reform Act. Some of the earliest meetings in favour of the temperance movement were held in the "Tailors' Hall," which, since the year 1841, has been used as the school of the Corporation of Tailors or guild of St. John the Baptist.

CHAPTER VII.

THE CORN-MARKET.—THE CITY GAOLS OF NEW-GATE, AND THE BLACK DOG.

At the western end of the High-street, Jean le Decer, Mayor of Dublin, in 1308, erected at his own expense a marble cistern to receive water from the conduit for the benefit of the citizens, such, says the old writer, as was never before seen there. The line of street to the westward of this cistern was styled the "Newgate-street," from the city portal called the "New Gate," which formed its western boundary. From being the locality where grain was usually exposed for sale, the Newgate-street subsequently acquired the name of the "Corn-market," by which title a portion of the original locality is still designated.

On the north-western side of Corn-market at an early period was located the "Bull Ring" of Dublin, of the officers connected with which a writer in the reign of Elizabeth gives the following account:—

"For the better training of their youth in martiall exploits, the citizens use to muster foure times by the yeare: on 'Blacke Mondaie,' which is the morrow of Easter daie, on Maie daie, Saint John Baptist his eeve, and Saint Peter his eeve. Whereof two are ascribed to the Maior and Shiriffs: the other two, to wit, the musters on Maie daie and Saint Peter his eeve, are assigned to the Maior and Shiriffs of the Bull-ring. The Maior of the Bull-ring is an officer elected by the citizens, to be as it were captaine or gardian of the batchelers and the unwedded youth of the civitie. And for the yeare he hath authoritie to chastise and punish such as frequent brothelhouses, and the like unchast places. He is tearmed the

Maior of the Bull-ring, of an iron ring that sticketh in the Corne-market, to which the bulles that are yearlie bated be usuallie tied: which ring is had by him and his companie in so great price, as if anie citizen batcheler hap to marrie, the Maior of the Bull-ring and his crue conduct the bridegroome upon his returne from church, to the Market-place, and there with a solemne kisse for his *ultimum vale*, he dooth homage unto the Bull-ring."

The Mayor of the Bull-ring frequently accompanied the Mayor and Sheriffs of the city on their military expeditions. The office, however, appears to have fallen into desuetude in the reign of James I., and the last reference we find to the Bull-ring is in the "Liber tenuarum provinciæ Lageniæ," which mentions Bartholomew Ball as holding a tenement at "Le Bulringe," in 1632.

The Corn-market appears to have been one of the most important localities in the ancient city of Dublin. The Brehon laws demonstrate that corn was cultivated in Ireland from the remotest period, bread having always been one of the principal articles of food used by the natives. King John, by his charter, enacted that no foreign merchants should buy corn, hides, or wool, within the city of Dublin, from any but the citizens; and our records show that, during the middle ages, very large quantities of grain were exported from Ireland to England, Wales, Scotland, and more distant countries.

From the account of Jean Le Decer and Thomas Colys, citizens of Dublin, it appears that, in 1229, they supplied the King's armies in Scotland with the following articles:—Flour, 131 quarters 1 bushel; another parcel, 113 cranogs; bran, 115½ quarters; wheat, 1147 quarters 1 bushel; peas, 8 cranogs; malt flour, 1 cranog and 7 bushels; oats, 501 cranogs 10 pecks; red wine, 55 hogsheads and 1 pipe; beer, 55 hogsheads, and that they paid for the freight of the same £153 7*s.* 2*d.* The crannock, or *cranóg*, was a wicker basket or hamper, generally understood to contain the produce of seventeen sheaves

of corn; according to Sir William Betham, this measure was equal to sixteen bushels or two quarters.

The most ancient Anglo-Irish Act of Parliament extant is a statute passed in 1268, enacting that the weights and measures of every kind of corn in Ireland should correspond with those of London; and among the manuscripts in Birmingham Tower is preserved the following memorandum, relative to the delivery of the standard weights and measures into the Exchequer in 1272:—

"Memorandum, That on the fourteenth day of November, in the first year of the reign of King Edward (I.), William de Balligavoran, late keeper of the King's measures in Ireland, delivered into the Exchequer of Dublin, to Roger Smalrys, appointed by a letter of the King from England to keep the aforesaid measures in the place of the above mentioned William, one standard bushel, one brazen gallon, one brazen quart, not yet proved, one rod for a standard, and three seals, namely, one for sealing weights, another for sealing measures, and a third for sealing ells, one wooden beam, with one pair of leathern scales, half of a piece of lead, one brazen weight, two pounds filled with lead, and one brazen pound filled with lead."

The following particulars of the weights used in Ireland in the fourteenth century are preserved in an abstract of the now missing "Book of Ross," or "Liber Rossensis":—

"Note that the penny (denarius) weighs 32 grains taken from the middle of an ear of corn.

"Twelve pence make one ounce.

"Twelve ounces make one pound of twenty shillings.

"Eight pounds of corn make a gallon or lagena.

"Eight gallons or lagenæ make a bushel, which is the eighth part of a quarter of corn.

"Fifteen ounces make a London pound.

"Twelve pounds and a half make a London stone."

The assize of bread was established in 1204 by King John

and his Barons, who enacted that every baker should mark his bread with his own stamp, and have a profit of four pence or three pence for every quarter, together with the bran. In 1222, one of the articles of complaint against Henri de Loundres, Archbishop of Dublin, then Justiciary, was that he assumed a jurisdiction over the bakers, whom on some occasions he had delivered from the custody in which they had been placed for vending dishonest bread ("pro falso pane"); and the annals record that the bakers of Dublin were dragged on hurdles through the streets for their false weights, during the scarcity in the year 1310, when a bushel of wheat sold in the winter for twenty-shillings; but this price, we are told, increased but little in the spring, in consequence of the corn imported from abroad. In the same year John Bowet and William Keppok received an order for £500, to buy in Dublin, for the war in Scotland, 1500 quarters of wheat, 2000 quarters of oats, 500 pipes of wine, and also 500 quarters of wheat, 500 of oats, and 100 pipes of wine, which were to be sent to Skynburnesse. The cranog of wheat is recorded to have sold for twenty shillings, and that of oats for eight shillings, during the dearth of 1330. In 1332 a peck of wheat at Christmas was worth twenty-two shillings, but in consequence of the temperate weather in the following year, the price fell in the Dublin corn market to six pence per peck.

Edward I. granted to the Mayor and citizens of Dublin the assize of bread and beer, and the custody and assays of weights and measures, and of all other matters appertaining to the management of the city markets, authorizing them to punish transgressors, and to correct and amend defects in weights and measures, under the supervision of the Clerk of the Market.

By the oath taken upon his entrance upon office, the chief magistrate of Dublin was bound to see the market of the city kept decent and in order, and that false weights or measures

were not used within his jurisdiction. A statute of 1468 enacted that no man having sufficient store of corn of his own, should buy any in the common market, nor should any called "Badgers" buy corn at one market and shortly after carry the same to another market, and then sell it dearer by two or four pence in a bushel, upon pain of being decreed "Regrators" of the King's market. The same penalty was decreed against persons who bought corn in the common market, and sold it again in the same, or in any other market. In 1472 the exportation of grain, when the price of the peck exceeded two pence, was prohibited, under penalty of forfeiture both of the cargo and of the ship. From a proceeding recorded on a memorandum roll of the year 1433, it appears that long previous to that time it had been usual to hold the market for corn in Dublin on Saturdays, a custom maintained in the reign of Elizabeth, as appears from the documents cited at page 215. In the early part of the last century the usual time for opening the Dublin Corn-market was 12 o'clock; but during the winter it was opened at 10 A. M., to allow the farmers to retire at a seasonable hour.

Keyzar's, or De Keyzar's-lane, extending from Corn-market to Cook-street, is described, in 1587, as "steepe and slipperie, in which otherwhiles, they that make more haste than good speed clinke their backs to the stones." Jenico Marks, Mayor of Dublin in 1486, was slain in this lane in 1496, while endeavouring to quell a riot of the citizens. At the western end of Keyzar's-lane, in Corn-market, was located the Hall of the Guild of Carpenters, Millers, Heylers, and Tilers, incorporated, in 1507, by Henry VII. at the solicitation of Walter Fitz Simon, Archbishop of Dublin. From this building, subsequently known as the "New Hall," a meat market, extending from Corn-market to Cook-street, received the name of the "New Hall Market." In the reign of James I., a poor-house was located in Keyzar's-lane, the buildings in which

have long since fallen to ruin, and a portion of the site of the Carpenters' Hall, is now occupied by the Widows' Alms-House of St. Audöen's parish.

Among the merchants of the city who resided in the Corn-market in the sixteenth century, was William Fyan, whose mansion-house, near Newgate, continued to be known as "Fyan's house," till the commencement of the eighteenth century; and a house called "New Cromblin," erected in Corn-market about 1612, is noticed in the patent rolls of James I.

The Corn-market of Dublin was one of the localities where peace or war was formally proclaimed by the Ulster King-at-Arms. On the entry of the Duke of Ormond into the city in 1665, a conduit was placed in the Corn-market, from which wine flowed in abundance, and at the "New Hall" was erected a scaffold on which were placed "half a dozen antics." Public punishments were also inflicted here, as in the case of Michael Fitz Simons, a Roman Catholic priest, hanged in the Corn-market in the sixteenth century, for having been implicated in 1583 in the insurrection of James Eustace, third Viscount Baltinglass.

The House of Commons, in 1644, condemned Laurence Lambert, Provost-Marshal of the city, for having assaulted one of their members, to be conveyed from the Marshalsea by the Sheriffs on the next market day, "without hat or cloak unto the Gibbet in the Corn-market," and there to make an acknowledgment of his offence.

During the Commonwealth it was usual to publish here the banns of persons about to be married; and in the official records of the courts martial in Dublin, at the same period, the following entries occur:—

"Major Manwaring informant, John Bayden, souldier, defendant.

"The Defendant being found guilty of neglect of duty, it was ordered that he should ride the wooden horsse for the space of an howre at Corn-market with two muskets at each

heele, and that he should carry the wooden horsse from the Maine guard to the place where he is to ride as above said. 23rd June, 1652.

"At a court houlden in the Castle of Dublin the 7th of October, 1652, Lieutenant Colonel Arnop, president.

"Mabill Archbold being accused for a spie, and thereof found guilty, ordered and decreed that she suffer death at the Cornmarkett, and that what goods of hirs or hir husbands shall be founde in the Parliament quarters shall be disposed of to the Informant."

The Committee of Privileges of the House of Lords appointed in 1666 to examine into a charge brought against Connell Molloy of counterfeiting the signatures to protections of Viscount Ranelagh, and John Keating, Deputy Clerk of the Parliament, recommended that: "The said Connell Molloy shall be made exemplary by being put to stand in the Pillory, in Corn-market, Dublin, from the hour of ten in the morning till the hour of twelve, for three market days, and there to have his ears nailed to the said Pillory, and his crime to be written on paper, to be fixed upon his breast, and to be imprisoned during the pleasure of the House."

A Roman Catholic Convent stood in Corn-market at the close of the seventeenth century; and at the same period we find notice of a house here called "the Frying Pan;" also of a large old castle four stories high, the ground floor vaulted; and of "a large timber house, on the ground floor a kitchen and one lodging room, on the second and third three rooms each, and on the fourth two garrets, being the sign of the George."

The Corn-market of Dublin was removed to Thomas-street early in the eighteenth century, and some years later the "Bear tavern" and the "Hibernian chop house" were located in the old Corn-market, the former kept by Christopher Geshil, and the latter by Dalton Tench, who died in 1769. James Napper Tandy, in early life, traded as an ironmonger, at No. 21,

Corn-market; and in 1798 Lord Edward Fitzgerald lay for some days concealed at the house of Bartholomew Gannon, linen-draper, No. 22 in the same street.

During the latter years of the eighteenth century Corn-market was chiefly inhabited by haberdashers, woollen-drapers, and dealers in coarse linens; and it was difficult in passing through the street to evade the importunities of the "Pluckers in," who, as the name imported, were hired to induce purchasers to enter the shops of their employers.

The date of the erection of the New-gate has not been ascertained, but from the charter of the Hospital of St. John it appears to have been standing in 1188, and the ancient laws of the city contain the following enactment:—"The second watchman (vigilator) shall begin his patrole at the New-gate, and so through the High-street to the new Tholsel, and so far as St. Patrick's Gate, including Rochel-street (vicus Rupelle), and the three lanes (venellæ), namely, St. Audöen's-lane, Gillamocholmog's-lane, and the other lane leading to the house of Thomas le Marechal." From the latter part of the fifteenth century the New-gate was used as the town prison of Dublin, Richard III. having, in 1485, constituted the Mayor and Recorder of Dublin Justices of Oyer, Terminer, and gaol delivery; and authorized the Mayor and Sheriffs to hold a gaol in any part of the city, for the safe keeping of malefactors and felons. The irons and other instruments of the prison are particularized, as follows, in the City Manuscript known as the "Chain Book:"

"1486.—Memorandum, that thes bene the instrumentes of Iryn boght vpon Tresory costes and delyuered to Janico Marcus Maire, Thomas Benet, and Robert Blanchvile, Baillifes of the Cite of Dyvelyn: In primis, iij sheres, ij kyves, ij Boltes, with iiij colleres, j Bolte with iij poynetes for mens handes, iij shaglis for mens legges, j grete chayne, the wiche weyth vij stone, xij ℔i and ₰i, and thei to delyuer them to ther successors at ther departyng.

"Item ij sheres, ij p^{a} iij quarters. Item ij yeokys, with vi collers, weyng ij p^{a} xiij ℔i. Item v pair maniclis, weying 1 p^{a} ij ℔i ₰i.

Item, iij stok lockys vpon the dorres. Item ij hangyn lockis. Item vi boltes Iryn vpon the Dorres abow. Item, v boltes with collers that weyth iij p^{a} l ƚi and đi. Item iij shaglis weying i p^{a}. Item a glaslan."

"1512.—Memorandum, that this beñ the Irnes that lengyth to the Newegate delyuered to Thomas Jacobs, gayler, the yere of the reyñ of Kyng Herry the viijth, the third yere and the xxvijth day of Februarii.

"In primis ij. leyge boltes with vi. colleres.

"Item ij. sheres ij. payr of gywes.

"Item iij smale boltes for the Donjoun.

"Item j payr manaclys for men handes, with the bolte.

"Item v. manaclys, with ij boltes for handes.

"Item a brokyn bolte, with ij shaglys.

"Item a brokyn shaklys.

"Item a hangyn loke callyt horse loke.

"Item iij hangyn lokes.

"Item iiij keys for both the prisones.

"Item ij keys, one for the hall dore and anothyr for the chamer.

"1525-6. Memorandum, that thes beñ the ernnes that lengyth to the New gatt deliveryt to Thomas Whytt, gayler, the yere of the Reyñ of Kyng Harry the viijth the xvijth yere, then Meyre Richard Talbot; Symoñ Gaydoñ, John Shiltoñ, balyffes.

"Item fowr boltes for men legges, with ther shakkles.

"Item i bolte for chylder, with ij shakkles.

"Item a payr sheres for men legges.

"Item a bolt with iiij collers for men nekkes.

"Item a clynchyng hambyr.

"Item a key for the hall dorre.

"Item a key for the chamber dorre.

"Item one hangyng lok with a key.

"Item ij keys for both the dongeons beneth.

"Item ij keys for the gret gatt."

A similar list is enrolled under the year 1526, and concludes with the following entry:—

"Memorandum, that thes ben the prisoners [that the] forsayd Meyr and Baleffes haff resseued [of Richard] Talbot, lat Meyr, and

John Shilton, and Symon [Gaydon], lat Bayleffes, In presens of the courtt.

"Item on[e] John Heyward in for dett.
"Item one John Gryffen, Junior, for dett.
"Ellen Gorman for dett.
"Myc Col [ ] in for dett.
"Item Mor Leynard Cantwell for suspecyons of felony.
"Item one Rychart Kelle for felony.
"Item one Bell Brysse for Trespas."

Of the attack made upon the New-gate in 1535 by Thomas Fitzgerald, after he had failed in his attempts to take the Castle, and to obtain ingress to the city, a contemporary writer has left the following account :—

"The greater number of the Rebels assembled to Thomas his court, and marched to St. Thomas his street, rasing down the partitions of the row of houses before them on both sides of the street, finding none to withstand them : for the inhabitants fled into the citie, so that they made a long lane on both the sides like a gallerie covered all over head, to shield as well their horssmen as their footmen from gunshot. This done they burnt the new street, planted a falcon right against the New Gate, and it discharged, pearsed the gate, and kild an apprentise of Thomas Stephans, Alderman, as he went to bring a basin of water from the High Pipe, which by reason the springs were damd up, was at that time drie. Richard Stanton, commonlie called Dicke Stanton, was then Gailor of the New Gate, a good servitor and excellent markeman, as his valiant service that time did approve. For besides that he gald divers of the Rebels as they would skip from house to house, by causing some of them with his peece to carrie their errands in their buttocks; so he perceived one of the enimies levelling at the window or spike at which he stood: but whether it were, that the rebell his pouder failed him, or some gimboll or other was out of frame, Stanton took him so trulie for his marke, as he strake him with his bullet full in the forehead under the brim of his scull, and withall turned up

his heeles. Stanton not satisfied with his death, issued out at the wicket, stript the varlot mother naked, and brought in his peece and his attire. The desperatnesse of this fact disliked of the citizens, and greatlie stomached of the Rebels, before Stanton returned to his standing, the enimies brought faggots and fiers to the New Gate, and incontenentlie fired them. The townsemen perceiving that if the gate were burnt, the enimies would be encouraged upon hope of the spoile, to venter more fiercelie than if they were incountred without the wals, thought it expedient presentlie to charge them. To this exploit they were the more egerlie moved, because that notwithstanding Thomas his souldiors were manie in number; yet they knew that the better part of his companie bare but hollow hearts to the quarrell: for the number of the wise gentlemen of the Pale did little or nothing incline to his purpose. And therefore, when he besieged the citie, the most part of those arrows, which were shot over the walls, were unheaded, and nothing annoied them: some shot in letters, and foretold them of all the treacherous stratagems that were in hammering. That espied the citizens, and gathering the faintnesse of his souldiors thereby, blazed abroad upon the walles triumphant newes, that the King his armie was arrived; and as it had been so indeed, suddenlie to the number of four hundred rushed out the New Gate, through flame and fire upon the rebels, who (at the first sight of armed men) weening no lesse but the truth was so, otherwise assured, that the citie would never dare to re-incounter them, gave ground, forsooke their Capteins, dispersed and scattered into diverse corners, their falcon taken, an hundred of their stoutest gallo-glasses slain. Thomas Fitzgirald fled to the Graie Friers in S. Francis his street, there coucht that night, unknown to the citie, until the next morning he stale privilie to his armie not far off, who stood in wonderful feare that he was apprehended. Thomas his courage by this late overthrow somewhat cooled, and also being assuredlie told, that a fleete was espied a farre

off, bearing full sail towards the coast of Ireland, he was soon intreated, having so manie irons in the fire, to take eggs for his monie: and withall, having no forren succor, either from Paulus tertius or Charles the fifth, which dailie he expected, he was sore quailed, being of himself though strong in number of souldiers, yet unfurnished of sufficient munition and artillerie, to stand and withstand the King his armie in a pitcht field, or maine battell. Upon this and other considerations, to make as faire weather as he could, he sent James de la Hide, Linche of the Knocke, William Bath of Dollarstowne, Doctor Traverse, Thomas Field of Painstowne, as messengers to the citizens, to treat with them of a truce, who being let in at the New Gate, repaired to William Kellie his house, where maister Maior and his brethren were assembled."

The Newgate is described, towards the close of the sixteenth century, as having "twoe Towres, and every Towre is three heightes, with twoe smale towrettes in the tope, and the gatte howse stands betwixt bothe the saide towres, the loer storie of every Towre is vawted, and the other twoe stories lofted; every towre is twelve foote sqware within the wall, and the wall fyve foote thicke, and every rowme twoe lowpes. The Gatte Howse is forty foote one waye and fifteen foote another waye, and the height of boethe the said Towres from the pavement to the leads is forty foote, besydes the garettes, and there is a percwlles for the same gatte."

In the city wall, close to the southern side of the Newgate, was a building called the "Watch Tower," where a sentry usually stood to guard the prisoners confined in the gaol. In the course of some repairs executed during the Protectorate, the two towers of Newgate, next to the city, were removed, the other two, on the western side, being allowed to remain. Between Newgate and Gormond's-gate, on the northern side, stood a square tower, described as follows in the reign of Elizabeth:—

"From the North Towre of the Neue Gatte to the Towre

in Mr. Nicholas Fitzsimons pocession is one hundred and eighty foote distant, the wall four foote thicke and twenty-twoe foote hie, with a buttris withowte as before, and no rampier within, but howses close joyninge to the wall within. The said Towre in Mr. Fitzsimons pocession is a sqware Towre, fowre stories hie, with three loftes and no vawte, twoe lowps in the loer storie, three lowps in the seconde storie, fower lowps in the third storie, and fowre lowps in the fowrthe storie; the Towre thirty-two foote hie, sixteene foote sqware, and three foote thicke."

In the early part of the seventeenth century this tower was styled "Browne's Castle," from its proprietor, Richard Browne, who kept his mayoralty in 1614, 1615, and 1620, in this building, in a back room of which the proscribed Roman Catholic Priests used to celebrate Mass privately in the reign of James I. Browne's Castle was subsequently converted into an inn, which acquired the name of the "Black Dog," from the sign of a Talbot or hound there suspended. Its proprietor, named Barton, was committed by the House of Lords, in 1661, for having declared in conversation that "the Earl of Drogheda was a cheating knave, and that he thought all the Lords in Ireland were no better;" and early in the eighteenth century the "Black Dog" was used as the Marshalsea prison of the Sheriff of the city of Dublin.

With the exception of occasional small assessments, there was no public provision made for the maintenance of the prisoners in Newgate, who were mainly supported by the charity of the citizens. A statute passed in 1542 enacted, that all gaolers in Ireland should have a seal engraved with the name of their gaols, for the purpose of sealing licenses granted to poor prisoners to beg through the country in order to collect sufficient money for their discharge.

In 1634 the House of Commons ordered a donation of two shillings from every member to the poor prisoners in the Dublin gaols; and in the "humble general petition and addresse of the poor prisoners of Cragfergus to the Right Hon. Lord

Chief Baron Bysse, and the rest of the Hon. Lords and Barons of the Exchequer," the prisoners state that they, in number ninety-two, "stand committed in the common gaol of Newgate, where they have not anything allowed unto them but what is extended out of the charity of good people as they pass by the gates, which amounts to soe small a value, especially among so considerable a number, that they will inevitably perish unless relieved with the more care and expedition some other way, that some care be taken by supremacyes that they do not utterly languish under their grievous and close restraint and confinement."

Dr. Oliver Plunkett, Roman Catholic Primate of all Ireland, was committed to Newgate in December, 1679, and confined there till removed, in October, 1680, to London, where he was subsequently executed.

Assessments were made in 1686 for enlarging Newgate; in 1687, for "finishing the building and repairing of Newgate;" in 1689, for mending the roof of old Newgate; and in 1694, for repairing and strengthening the gaol. Among the prisoners in Newgate in the last century was the Rev. Thomas Emlyn, who, having been found guilty in 1704 of publishing a treatise in advocacy of the doctrine of the Unitarians, was sentenced to pay a fine of £1000, and to undergo a year's imprisonment. For three months he remained a prisoner in the Sheriff's house, whence he was suddenly hurried to Newgate, and placed among the felons in a close room containing six beds; and after having continued there for about five weeks, he procured his removal to the Marshalsea. During his sojourn in the "Black Dog," Emlyn wrote a treatise in support of his opinions, and preached on every Sunday to the confined debtors in a large room which he had hired for the purpose, at which many of his former congregation attended, although his brother Presbyterian ministers, with one exception, forsook him during his incarceration, which continued till 1705, when he obtained his release from gaol and a reduction of

the fines imposed upon him. Emlyn's writings have been long held in esteem by the Unitarians; and the inscription on his monument records that he was, "to the shame and reproach of a Christian country, persecuted even to bonds and imprisonment, and the spoiling of his goods, for having maintained the supreme unequalled majesty of the one God and Father of all."

During the panic occasioned by the apprehended Jacobite invasion in 1708, Father Paul Mac Egan and several other Roman Catholic priests were imprisoned in the "Black Dog," their incarceration in which formed the theme of various Irish poems, written at the time by John O'Neachtan.

Innumerable disorders and irregularities prevailed during the early part of the eighteenth century in the gaols of Dublin, which at that period were no better regulated than other European prisons. The offices of Keeper of the gaol of Newgate and that of the Sheriff's Marshal were generally executed by the same individual, who received a salary of ten pounds per annum from the city, and usually presented the Sheriff with a gratuity of twenty guineas, making the "Black Dog" that officer's prison. A great portion of the abuses in the gaols arose from the grants of Henry V., Richard III., and Edward VI., by which the Mayor, Bailiffs, and Recorder of Dublin, and their successors, were constituted Justices of the Peace, and of Oyer and Terminer; similar powers were also conferred by Charles I. upon the six senior Aldermen of the city and other members of the Corporation. These functionaries, at the commencement of the last century, were accustomed to commit the entire management of this department of their offices to clerks, who paid their employers a per-centage on all fees received. These clerks generally kept dram shops, and were in league with a number of constables, who continually arrested citizens on the most frivolous pretexts; and the clerks being provided with blank warrants, signed by the Aldermen, immediately committed their victims to the

"Black Dog," where they were incarcerated until they had discharged the fees demanded from them. The constables, who were generally men of the lowest grade, committed the grossest enormities in the discharge of their office, obtaining large rewards for apprehending persons whom they pretended it would be extremely difficult to arrest, while at the same time they were privately bribed to forbear by the parties whom they had been paid for pursuing; and, after having captured an unfortunate debtor, every artifice was used to extort money from him while awaiting the arrival of his bail. The number of constables and sheriffs' bailiffs in Dublin in 1729 being found to amount to two thousand, the Lords Justices and Privy Council ordered the several churchwardens to return the names of the constables in their respective parishes; and, after a review upon Oxmantown-green, reduced them considerably, allowing four to every justice of the peace, twenty to the Lord Mayor, six to the City Marshal for the service of his Marshalsea, twelve to the Gaoler of Newgate, and three to the Master of the House of Correction, all to be persons of good behaviour and Protestants, and to have their names and places of abode constantly posted at the Tholsel.

Ashenhurst Isaack, gaoler of Newgate, was discharged from his situation in 1721, on a charge of having permitted a number of prisoners to escape; notwithstanding which, he received £245 for his goodwill of the office from John Hawkins, who also paid the Mayor and Sheriffs £100, as a gratuity for having secured him the appointment. Hawkins had originally been an attorney's clerk, subsequently practised as a bailiff, and was appointed Keeper of the House of Correction, whence he was transferred to the Gaolership of Newgate, which, under the management of him and his wife, became the scene of most flagrant abuses.

In both Newgate and the "Black Dog," the gaoler carried on an extensive trade by selling liquors to the inmates, who, on entering the latter place, although for only one night, were

immediately called upon to pay 2*s.* 2*d.* for what was styled a "penny pot;" prisoners refusing to comply with this demand were abused, violently beaten and stripped; and persons not having sufficient money to pay the impost were dreadfully maltreated and their clothes seized and sold to supply the required funds. In the "Black Dog" there were twelve rooms for the reception of prisoners, two of which contained five beds each; the others were no better than closets, and held but one bed each. The general rent for lodging in these rooms was one shilling per night for each man, but in particular cases a much higher price was charged. It frequently happened that four or five men slept together in one bed, each individual still paying the rent of one shilling, which at the close of the week was collected by Mrs. Hawkins, wife of the gaoler. Prisoners unable to meet these demands were immediately dragged to a damp subterranean dungeon, about twelve feet square and eight high, which had no light except that which was admitted through a common sewer, which ran close by it, carrying off all the filth and ordure of the prison, and rendering the atmosphere almost insupportable. In this noisome oubliette, called the "Nunnery," from being the place where abandoned females apprehended by the watch were regularly lodged, frequently fourteen and sometimes twenty persons were crowded together, and there robbed and abused by criminals, who, although under sentence of transportation, were admitted to mix among the debtors; and if any person attempted to come up stairs in the day time, to obtain air or light, he was menaced, insulted, and driven down again by Hawkins, or his satellite, Martin Coffey, the turnkey of the gaol. Among the many instances of the brutality of Hawkins, we may mention his treatment of Edmond Donnelly, a gentleman who was arrested on a sheriff's writ for £400 while confined to bed with a broken leg. Notwithstanding Donnelly's offer to pay any requisite number of bailiffs to guard him until his health was restored, and despite the representations of the surgeon,

he was carried at 9 P. M. from Church-street, in his bed supported by chair poles upon men's shoulders, and laid at the door of the "Black Dog," whence he was dragged to the "Nunnery," where his leg was again broken in passing down the winding stairs; and in this dungeon he lay for two months, during which the water frequently rose to the level of his bed, which consequently rotted under him. Surgeon John Audouin, of Wood-street, executed in 1729 for the murder of a servant-woman, was known to have expended three hundred pounds in the "Black Dog," during the six weeks which elapsed between his conviction and execution; the greater part of which sum was paid to prevent Hawkins from executing his daily threat of loading him with irons, and transferring him to Newgate. On the night before Audouin's execution, his money and valuables were seized by the gaoler, who subsequently demanded one hundred pounds, and received thirty guineas for the dead body.

Persons committed by the Judges of the King's Bench, the Lord Mayor, or Justices of the Peace for the city, were lodged in Newgate, where, by the collusion of the gaoler with the constables, they were frequently detained for many days without a committal. From these, 4*d.* per night was exacted for not being confined in the felons' room, and 1*s.* 4*d.* for a "penny pot;" those who refused being stripped of their clothes by the common executioner, beaten, and, in some cases, chained. The management of this department of the establishment was committed to Isaac Bullard, the under-keeper, who exacted his fees in a most merciless manner. When the prisoners' money was exhausted, they were stripped and turned into the felons' room, the stench of which was insupportable; and into which persons in violent fevers were known to have been thrown, stripped quite naked, because they could not pay eight pence for a night's lodging elsewhere. In 1729 the prisoners in Newgate numbered one hundred and sixty: in the felons' room a multitude of malefactors were to be seen

lying naked upon the ground, groaning with cold and hunger, and many died there from absolute want, being frequently left without food for several days.

The following parliamentary document illustrates the mode in which the affairs of the gaol were conducted by Hawkins and his wife :—

"*An Estimate of the Yearly Chamber Rent, Fees, and Perquisites, received by John Hawkins, as Keeper of Newgate, and the Black Dog Prison.*

	Per Annum. £	s.	d.
Chamber rent, at £7 16*s.* per week, ...	406	18	0
Fees on persons committed by the Watch and Staff, at three per night, and 1*s.* 6*d.* each, ...	82	2	6
Fees on persons committed on committals from Justices of the Peace, at least 1000 per year, at 4*s.* 6*d.* each, ...	225	0	0
Fees on persons committed on warrants from ditto, moderately computed at a medium of 1000 per year, at 2*s.* 6*d.* each, ...	125	0	0
Fees on persons committed by the Sheriff, at two per week, many whereof are charged with ten committals; but allowing at a medium three committals to each person, ...	104	0	0
Fees on persons tried for murders, treasons, felonies, assaults, as well in the city as county of Dublin, at 240 indictments in the year, allowing he remits one-fourth of his fees at the King's Bench, ...	60	0	0
Fees on persons tried at the Quarter Sessions, at the like number, ...	60	0	0
The benefit of his ale-cellar, at 360 barrels yearly, at 5*s.* profit on each barrel, not including his profits on wine, brandy, rum, and other liquors,	90	0	0
Salary from the city at	10	0	0
Total . .	£1163	0	6

Besides infinite extortions on all the above articles, and on Crown prisoners, for permitting them to lie in the Black Dog gaol, and

not turning them over to Newgate, and loading them with irons; premiums for stolen goods, and other private perquisites, peculiar to his employment, not to be computed or valued."

The conduct of Hawkins having at length attracted the attention of the Legislature, the House of Commons, in November, 1729, passed a resolution, that "John Hawkins, Keeper of His Majesty's gaol of Newgate, and Sheriff's Marshalsea of the city of Dublin, had been guilty of the most notorious extortion, great corruption, and other high crimes and misdemeanors, in the execution of his said offices; had arbitrarily and unlawfully kept in prison, and loaded with irons, persons not duly committed by any magistrate, till they had complied with the most exorbitant demands; and had put into dungeons and endangered the lives of many prisoners for debt under his care, treating them, and all others in his custody, with the utmost insolence, cruelty, and barbarity, in high violation and contempt of the laws of this kingdom." Hawkins, with his accomplices, Isaac Bullard and Martin Coffey, were consequently committed to the custody of the Serjeant-at-Arms attending the House; and although he was dismissed from his office, the gaol continued in a wretched state, and being generally filled with the outcasts of society, riots were perpetually occurring within its walls. The only prisoner of rank confined in Newgate in the last century appears to have been Henry, fourth Lord Santry, of whose trial for murder, in 1739, a description will be given in our account of the Parliament House.

Wesley preached to the prisoners in Newgate in 1747, but observed that he "found no stirring at all among the dry bones:" and, speaking of another visit in the same year to the gaol, he says, "I preached in Newgate at two in the common hall, the Jailor refusing us the room where we used to preach: but that is not the worst. I am afraid our Lord refuses his blessing to this place: all the seed seems to fall to the way side. I see no fruit of our labours."

About 1750 Newgate was improved and altered, and a com-

modious foot-path laid out on its southern side. In 1767 it was found to be in a very bad condition, the walls being ruinous, the roof decayed, and a constant communication existing between the male and female prisoners, owing to there being but one pair of stairs in the building. One hundred and twenty was the average number of prisoners in the gaol, which did not contain adequate accommodation for more than seventy, and it was in consequence repeatedly visited by gaol fevers, to such an extent that the Court of King's Bench in 1750 appointed a surgeon to inspect the state and health of the prisoners in Newgate whilst confined there, before being put upon their trials, in order to prevent contagious disorders being brought into court.

Although Parliament was apprized that the gaol was in a "very ruinous, bad condition," and that it was not "large enough for the number of prisoners usually confined there," no important remedial steps appear to have been taken until the year 1773, when the foundation of a new prison was laid on the northern side of the city.

In 1775 the prisoners in Newgate formed a plot to escape, in the concoction of which they determined to poison Connell, the turnkey, by infusing rat's-bane and aqua regia in some mulled claret, of which they invited him to partake. Their plans were, however, discovered by their intended victim, who, at the risk of his life, deprived them of their fire-arms and other implements with which they had cut their fetters, window frames, and bolts. Later in the same year, at about 8 P.M., a number of prisoners, who had contrived to remove their irons, attacked the sentries at the outside of the gaol door, and three of the felons effected their escape after a desperate struggle, in which one of the sentinels and a woman were dangerously wounded.

That there was but too much foundation for Wesley's remarks on the impiety of the denizens of the prison, appears from the fragments extant of gaol songs written in the slang

peculiar to the Dublin Newgate. A song entitled "The Night before Larry was stretched," the most celebrated of these compositions, details how a felon, on the night before his execution, was visited by his friends, who had pawned all the disposable portions of their wardrobe to procure funds for their carousal :—

"The boys they came crowding in fast;
They drew their stools close round about him;
Six glims on his trap-case they placed—
He couldn't be well wak'd without 'em.
I asked if he was fit to die,
Without having duly repented?
Says Larry, 'That's all in my eye,
And all by the clergy invented,
To make a fat bit for themselves.'

"Then the cards being called for, they played,
Till Larry found one of them cheated;
Quick he made a hard rap at his head—
The lad being easily heated,
'So you cheat me because I'm in grief,
Oh, is that, by the Holy, the reason,
Soon I'll give you to know, you d——d thief!
That you're cracking your jokes out of season,
And scuttle your nob with my fist.'

"Then in came the Priest with his book,
He spoke him so smooth and so civil;
Larry tipp'd him a Kilmainham look,
And pitched his big wig to the Devil;
Then raising a little his head,
To get a sweet drop of the bottle,
And pitiful sighing he said,
'Oh! the hemp will be soon round my throttle,
And choke my poor windpipe to death!'"

The general punishment for petty offences in the last century was a whipping from Newgate either to College-green or to the Toll-house in James'-street. Criminals do not appear

to have been executed at the old Newgate, but were generally drawn thence in a cart to the gallows, the punishment of which was styled, in the gaol patois, "dancing the last jig," or capering the "Kilmainham minuet." Thus a song on the execution of Luke Caffrey commences as follows :—

"When to see Luke's last jig we agreed,
We tipp'd all our gripes in a tangle;
And mounted our trotters wid speed,
To squint at the Snub as he'd dangle,
For he was de smart on de gap,
He boozled de Bull-dog and Pinners,
And when dat he milled a fat slap,
He merrily melted de winners,
To snack wid de boys of de pad.

"In a giffee we blink'd at de spud,
Where de Quod its glum phiz did exhibit;
Wid a facer we coddled our blood,
For de wind it blows cold from de gibbet;
De boy he had travell'd afore,
Like rattlers we after him pegg'd it;
For to miss us would grieve him full sore,
Bekase why, as a favour he begg'd it,
We'd tip him de fives 'fore his det.

"When we came to de man-trap, and saw
Poor Luke look so blue in de gabbard;
To save him I taut I could draw
My toaster from out of de scabbard:
'Oh! Luky,' ses I, 'do you see!
Be de iron and steel in me daddles,
If I taut I could once set you free,
De scarlets should smoke in dir saddles,
Your gullet to save from de noose.'"

Some cases having occurred of criminals being restored to life by blood-letting immediately after their execution, it became a general practice for the friends of a deceased felon to have him cut down from the gallows as soon as possible, and to carry him to some adjacent tavern, where they made an

incision in his jugular vein, in the hope, as they expressed it, of "cheating Jack the breath-stopper." In allusion to this custom a notorious convict is introduced addressing his friends as follows, at the gallows:—

"When I dance tuxt de ert and de skies,
De Clargy may bleat for de Struggler;
But when on de ground your friend lies,
Oh! tip me a snig in de jugler:
Oh! you know dat id is my last hope,
As de surgints of otomy tell us;
Dat when I'm cut down from de rope,
You'll bring back de puff to my bellows,
And set me once more on my pins."

The song entitled "Larry's stiff," a sequel to the first composition referred to, details the proceedings of the confreres of the deceased immediately after his execution:—

"Poor Larry was now a gone chuck,
De bloody teeves taut for to get him,
To bring to de College to cut;
Be de Hoky, our boys wou'dn't let 'em;
On our shoulders we hois'd him along,
And wou'dn't let one of dem neer us;
Our kebbles we dash'd thro' de throng,
And made all de slim ones to fear us,
For in no time we'd flatten dir smellers.

When we got to de end of de lane,
De girls dey all gother round us;
Dey began for to cry and to keen,
Wid dir damnable clack to confound us;
But soon dey began to be hush'd,
As de polis was coming among us;
Dey taut for to kick up a dust,
And den to take poor Larry from us:
But one got a chalk on de phiz, anoder a hook'm snivy on de back, and den dey set to dir pumps, as if dey were pursued by de gost of de brave Tommy Fox, formerly de Long Lane hero, your souls.

We den bet de hoof until night,
To kick up de cole for to wake him;
We left Paddy Foy dere to fight,
If de black boys should offer to take him;
But when we all came back again,
It's den we'd such fun and such faddle;
If any of de people look'd glum,
We flatten'd dir y-ear with our daddle,
To keep up de fun at de stiff."

The failure of the attempts at revivification by phlebotomy was attended by the deceased obtaining what his friends styled "a barbarous long Protestant lease of the sanctified sod," in allusion to the penal enactments which at that period prohibited Roman Catholics from acquiring landed property.

The new prison in Green-street was opened in September, 1780, but the old gaol in Corn-market, of which a portion still exists at the corner of "Lamb-alley," appears to have been continued in use for some years subsequent to that date, and in 1783 Sir Jeremiah Fitzpatrick, M.D., gave the following evidence on the state of the "Black Dog:"—

"Black Dog, in the city of Dublin, is a most unwholesome situation in New-hall Market, surrounded with every exhalation necessary to promote putrefaction; it has neither yard or necessary, except in the cellar, to which none have access save those on the first floor. The Prison is four stories high, wainscoted; and in a most ruinous condition; there is no medical assistant to this jail; there were on the 3rd instant, five venereal female patients, and eight labouring under an inveterate itch in one room, when he visited it."

The evidence of the Gaoler of the prison was as follows:—"Mr. George Pallen sworn, says, he is Keeper of the Black Dog prison, takes in all kind of Prisoners, is under the appointment of the city of Dublin, and has no salary; his Jail is rather at present a reception for Debtors than criminals, but he receives both; has been Keeper of the said prison one year last August; those that are committed to his care and give bail,

pay 3*s.* 4*d.*, those not sworn against pay 1*s.*, never detained one twenty-four hours for fees due to himself, but has known persons detained for their fees due to other Officers, but very few; says the Jail is in a very ruinous condition; thinks there may be forty or fifty Prisoners confined in the Black Dog at present; there is no tap room in the prison; he sells no liquors himself, or suffers others to sell the like in the Jail; the Prisoners are all at liberty to send for necessaries without restriction; never bailed any prisoner out himself, nor enlarged any committed to his care, without an order from a Magistrate. There is no back ground to the Prison; the necessary is in the cellar; water is supplied plentifully from the main pipes, and also from a pump; admits Doctor Fitzpatrick's state of the Prison, to which he refers. Commitments directed to him are generally from the Sheriff; Approvers are sent to him to keep them separate from other prisoners; gives £4000 security for Debtors to the Sheriff; he charges 1*s.* per night to prisoners that are able to pay; sets his rooms from 2*s.* 8½*d.* to 5*s.* per week; has many Prisoners now in want of medical assistance, there being no person whose duty is to attend them."

In 1794 the erection of a new Sheriffs' Prison in Green-street was commenced, on the completion of which the use of the "Black Dog," as a marshalsea, was finally abandoned.

The removal of Newgate, and the consequent opening of the street, together with the extensive alterations on its northern side, have completely changed the appearance of this locality, which, however, still retains its old name, although more than a century has elapsed since it was used as the Dublin Corn-market.

CHAPTER VIII.

ST. AUDÖEN'S CHURCH—ST. AUDÖEN'S ARCH—THE COOK-STREET—ROSEMARY-LANE.

AUTAIRE, a nobleman of Brie, having hospitably entertained St. Columbanus, while travelling through that district, the Leinster missionary, in requital, blessed his host's son, Audöen, or Dado, who afterwards became eminent for piety, and acquired the favour of Clotaire II., to whose successor, Dagobert, he was appointed Chancellor. Dagobert's son, Clotaire III., also highly esteemed Audöen, who, in 640, was elected Bishop of Rouen, whence his body was removed after his death on the 24th of August, 683. Rolf Gangr subsequently procured the restitution of the saint's remains to Rouen, whither, according to Guillaume de Jumieges, they were carried with many miracles. The Abbey Church dedicated to St. Audöen, at Rouen, is regarded as one of the finest specimens extant of pointed Gothic architecture, and in it were deposited the heart of Richard Cœur de Lion, and the remains of most of the early rulers of Normandy.

Although the period of the erection of St. Audöen's Church in Dublin is not recorded, there can be but little doubt that it was founded by the Anglo-Normans, and by them dedicated to the patron saint of the capital of their original country. Sir Jean De Courcy and Sir Almaric de St. Laurent, two of the most prominent Norman settlers in Ireland, are recorded to have taken their vows of brotherhood in arms in the church at Rouen; and among the relics anciently preserved in the Convent of the Holy Trinity, Dublin, was a portion of the sepulchre of St. Audöen, Bishop and Confessor.

St. Audöen is not commemorated in the native Irish Ca-

lendars, but he appears to have been highly esteemed by the old French settlers in Dublin, many of whom bore the surname of Audöen or Ouen, subsequently corrupted into Owen, whence this establishment became generally known as St. Owen's Church. The parish of St. Audöen was founded before the close of the twelfth century, and the church, from its present remains, appears to have originally consisted of a "very extensive pile of building, which was divided in the centre by a range of eight pointed arches and their piers, extending from west to east. These arches appear of an equilateral shape, and of a regular uniform size. The mouldings, even now, bear evidence of very good workmanship, and the heads, or capitals, of the octagonal piers, are composed of mouldings nearly circular."

John Comyn, Archbishop of Dublin, 1181–1212, conferred the church of St. Audöen on the convent of Grace Dieu: his successor, Henri de Loundres (1213–1228) bestowed upon that convent the church of Ballimadun in exchange, and allocated St. Audöen's to the Treasurer of St. Patrick's Cathedral. Henry VI., in the ninth year of his reign, 1430–31, granted letters patent, authorizing the erection in this church of a chantry to the praise of God and of the Virgin Mary, and in honour of St. Anne,—the chapel to be called St. Anne's Chapel, and its founders and their successors to be styled the Guild or Fraternity of St. Anne, who were likewise empowered to have a chantry of six priests in St. Audöen's Church,—namely, one in the chapel of St. Anne, when built; another in the chapel of the Virgin Mary; a third at the altar of St. Catherine; a fourth at the altar of St. Nicholas; a fifth at the altar of St. Thomas; and a sixth at the altar of St. Clare; divine service being daily celebrated for the welfare of the Justiciary, founders, brethren, and sisters of the guild, and the souls of their ancestors and successors.

A chapel was erected in 1455 on the southern side of St. Audöen's Church by Roland Fitz Eustace, Baron of Port-

lester, whose wife, Margaret, daughter of Jenico D'Artois, was interred here under a large table monument, bearing the recumbent effigies of a knight in armour with his lady, and encircled on the margin with the following inscription in Gothic letters:—"Orate pro animâ Rolandi Fitz Eustace de Portlester, qui hunc locum sive Capellam dedit, in honorem beatæ Mariæ virginis; etiam pro animâ Margaritæ uxoris suæ, et pro animabus omnium fidelium defunctorum, Anno Dom. 1455." Although this monument exhibits a sepulchral effigy of its founder, we may observe, that Sir Roland Fitz Eustace was interred in the Abbey of Kilcullen.

St. Audöen's was, in 1467, erected into a distinct prebend by Michael Tregury, Archbishop of Dublin. On the suppression of the cathedral of St. Patrick, an inquisition reported that oblations and tithes of this church, called "the previe tithes," which were payable at Easter, were worth four pounds annually above the curate's stipend, repair of the chancel, and all other expenses. A writer at the close of the sixteenth century observes, that the "paroch of this church is accounted the best in Dublin, for that the greater number of the aldermen and the worships of the city are demurrant within the paroch." Dr. James Ussher, while in Dublin, used to preach at St. Audöen's at 8 A.M. on every Sunday; and a Report of 1630 tells us, that the "church is out of repairacion: there are but sixteen Protestant houses in the parish, all the rest being (above three parts) Recusants. The parish is assessed by Act of State in an hundred markes yearly, but the incumbent cannot make nigh so much of it. Doctor Robert Ussher is incumbent there, and serves the church. There is a guild in that parish called St. Anne's Guild, that hath swallowed upp all the church meanes which should be for the minister and reparation of the church."

A decree of Council was made in 1633 to assess the parish in one hundred pounds for the repairs of the church, to which St. Anne's Guild was ordered to contribute forty pounds.

A further assessment of two hundred pounds from the parish, and eighty pounds from St. Anne's Guild, was made in 1636 for the repairs of the building, the spire of the steeple being "ready to fall and endanger the whole church; the roof receiving rain in several places, so that one of the pillars was rotten and decayed, the church wanting all necessaries becoming the house of God, and most necessaries by the canons of the Church required." St. Anne's Guild was further ordered to contribute "something further to the reparation of the organ and quier, which more properly belonged to the said Guild."

Originally there existed a lane from High-street to an arch on the southern side of the church, and through this arch there was passage under the church towards Cook-street, by which the "parishioners and those who usually frequented St. Audöen's had a near and convenient way to the church." This passage was encroached upon about 1570 by Mr. Cusack of Rathgar, who first built over the entry, leaving only a "door of entrance thereunto underneath the said building, and annoyed the lane with stables and uncleanesse, and afterwards wholly shut up the said passage or entrie, and built a shop with a kitchen and offices close adjoining, and near unto the south side of the church wall, whereby the light of one of the south windows was partly stopped, the church itself much annoyed, especially by a chimney, which endangered it, and the smoke of which oftentimes offended the congregation in the time of service." To remove those annoyances, Dudley Boswell, Prebend of St. Audöen's, sued Robert Cusack of Rathgar in the ecclesiastical court in 1638, and obtained a decree "that he should forthwith open the entrie or passage into the said lane leading to the arch on the south of the church of St. Audöen, that the shop be quite taken away, and the lane freed from all intrusions that might hinder a free passage through it, as formerly had been unto the said arch and wall, so that there might be made a convenient door and entrance out of the lane to the church for all such as resorted thither

to hear divine service and sermons; and that the chambers or buildings over the entrie should be continued to Robert Cusack, so as he made a decent and sufficient gate below upon the said passage, delivering the key to the sexton of the church, who was to retain it, and open and shut the door at all convenient times, all nuisances and encroachments being likewise removed." This passage, leading from the Corn-market to the church, still exists, and is used by the congregation.

The old rood loft, "whereon the organs of the church were lately placed, being ruinous, not only endangering the people that sat thereabouts every Lord's day, but also depriving the rest of the congregation of the sight of the east window and the holy table, causing also the voice of the preacher to be less audible," the Archbishop of Dublin in 1639 ordered the churchwardens to "cause the said loft to be pulled down, and to dispose of the organs in some convenient safe place, until some further order be taken for their reparacion," as likewise to cause, with convenient speed, to be erected between the nave of the church and chancel, a "new and comelie partition, such as may not in any wise debar or hinder the congregation of or from beholding the minister officiating at the altar."

During the Protectorate John Murcot, styled by Wood a "forward, prating, and pragmatical precisian," was the minister of St. Audöen's, in which church, in 1655, Elizabeth Fletcher and Elizabeth Smith, two of the early Quaker missionaries, published their "testimony of truth," for which they were committed to Newgate by the Lord Mayor.

In 1654 two bells were newly cast and hung in the steeple, which having been blown down by a storm in 1668 was rebuilt at the expense of the parishioners and by various donations, the vestry having appointed a committee "to repair to such well affected persons as they should think fit, to request their contributions towards the repair of the church and the spire of the steeple, so as some reasonable supply might

be obtained for encouragement of the workmen." At this period the church was newly roofed, but we are told that the new spire was neither so high nor so stately as the former one. The regiment of Guards, which, till the commencement of the Williamite wars, used to attend divine service in St. Audöen's on every Friday, contributed in 1671, towards the rebuilding of the church, a sum of one hundred and fifty pounds out of the arrears of their pay; and in November, 1672, the following resolution was agreed to "freely and cheerfully," by the parish:

"Whereas the Right Honourable Richard, Earl of Arran, Colonel of his Majesty's regiment of Guards, did upon the intercession of the present prebendary and churchwardens, out of his liberal and generous nature, as a most worthy benefactor, grant and give towards the repaires and beautifying of the said church the sum of one hundred and fifty pounds, to the use and benefit aforesaid, and therefore we, the prebendary, churchwardens, and parishioners, out of sense and acknowledgement thereof, doe hereby freely desire and grant, that, first, the arms with the supporters of the said Earl of Arran be fairly painted and erected in the said church. Secondly, that every commissioned officer of the Royal Regiment, from the said Earl to the Ensign, doe and shall from henceforth enjoy all privileges and immunities, as of marriage, christenings, and breaking up of the ground in that church or any part of it, as any parishioner or native of that parish whatsoever, for the full term of forty and one years from the date of these presents. Thirdly, it is also agreed by the parties aforesaid, that all the seats now standing be (upon the reparation of the said church) all laid by and taken up, and all new seats placed and fixed in their room, according to the form and model of those seats of St. Warburse, Dublin, lately built. And fourthly, that all the soldiers of the said Regiment that will challenge the privileges abovesaid shall for

that term of forty-one years enjoy the same, as also their burials in the churchyard, as any native or parishioner."

On the 15th of June, 1671, "the annoyance of the buttermilke market, settled under St. Audöen's Church, Dublin, by the order and command of Enoch Rider, Esq., then Lord Mayor of Dublin, was removed from that place by the express command of the Right Reverend Father in God, Michael, Lord Archbishop of Dublin, Lord Chancellor of Ireland, and one of the Lords Justices, in answer to a petition that was preferred to his Grace by the prebend and churchwardens."

In 1673 an order was made to remove, to the northern and southern aisles, all the tombs and tombstones in the said church, "to preserve the living from being injured by the dead, who were very shallowly buried; to pave and level the church, and to put new mould upon the deceased."

St. Anne's Guild having contributed in 1679 one hundred marks per annum, in addition to an advance of one hundred pounds towards the repair of the church, it was agreed to repair and keep in order "all the isle whereof St. Anne's Chapel was part," and that no further application should be made to the Guild "for twenty years at least."

The parish in 1681 purchased from Mr. Pease, for £110, a new organ, for the "gilding and beautifying" of which they paid £40 to W. Wiseman; and in 1694 an order was made that "the five and twenty hundred weight of brass metal given by the Right Honourable Henry Lord Viscount Sydney, late Lord Lieutenant of this Kingdom, to the use of the said church, for the founding a new bell, to forthwith put into the hands of Major Henry Paris, to be by him cast into two bells, that is to say, one tenor and one treble."

In the sixteenth and seventeenth centuries St. Audöen's church was the burial-place of many important families, including those of Ball, Bath, Blakeney, Browne, Cusack, Desminier, Fagan of Feltrim, Foster of Bally-Dowd, Fyan,

Gifford, Gilbert, Malone, Mapas, Molesworth, Penteny, Perceval, Quinn, Talbot, Ussher, and Wemys.

Edward Parry, Bishop of Killaloe, was interred in 1650 in a recess on the northern side of the church door, in which tomb were also buried his sons John and Benjamin, successively Bishops of Ossory. John Parry bequeathed an annual rent-charge of forty shillings for the preservation of his family tomb, which, having been enclosed by him in 1681 with "a rail and banister," acquired the name of the "Bishop of Ossory's Chapel."

Many generations of the Parrys were buried in this tomb, which, having become defaced by time, was, on the repair of the Church in 1848, surmounted with an inscribed white marble slab at the expense of Dr. John Parry's representatives, Dame Emma Elizabeth Puleston of Albrighton Hall, Shropshire, relict of Sir Richard Puleston, Bart., and Anna Eleanora, Frances and Elizabeth Hawkshaw, daughters of Lieutenant Colonel John Stuart Hawshaw of Divernagh, county of Armagh. William Molyneux was interred in 1698 in his family vault in the northern aisle of St. Audöen's church, whence his monument, bearing the following inscription, was removed to Armagh early in the present century by his descendant, Sir Capel Molyneux:—

"M. S. Gulielmi Molyneux, Arm: I. U. D. In summa Cancellariæ Hiberniæ Curiâ Assessoris; Societatis Regiæ Londoniensis et Philosophicæ Dubliniensis, Sodalis: In Comitiis Parliamentariis nomine Academiæ Patriæ iterata vice Delegati. Qui antiqua Molyneuxorum stirpe ortus, stemmata sua egregiis meritorum titulis ornavit; familiæ eruditæ famam per universam Rempublicam literariam latiùs sparsit. Abditis Matheseos penetratis, Geometriam, Astronomiam, Dioptricam, Algebramque, multis auxit inventis. Philosophiæ veræ ac utilis incrementa studiis et impensis strenùe promovit. Patriæ jura, quæ putavit, noto tibi, Viator, libello propugnavit. Nec moribus minùs, quam scientiâ insignis, tam supra Plebem vixit, quam sapuit. Justitiam coluit et pietatem, optimorum amicitiam fide singulari, omnium desiderium morum suavitate

ad se attraxit. Uti Pater, qui eum genuit, Samuel Molyneux, Armiger, vir, si quis alius, moribus sanctissimis, cujus etiam cinis hic requiescit, postquam annos 77 compleverat. At filius, proh dolor! ex calculorum in renibus dolore concitato nimis vomitu, venâ disrupta, ingenti sanguinis profluvio, ipso ætatis flore, anno nempe 42, animam effudit, Octobris 11. 1698."

The Prebendary of St. Audöen's parish received an annual pension of twenty pounds from Government for visiting the sick in the several prisons in Dublin; and the cemetery on the western side of the arch was the usual burial-place for prisoners who died in Newgate or the adjacent gaol.

By order of the Consistory Court in Easter Term, 1637, "all doors of private houses opening into the churchyard" were stopped up, and the parish Registry contains a memorandum, that on the first of February, 1695, there "were planted in this churchyard fifteen yew trees by Edward Brown, gardener to Dr. John Finglasse," the then Prebend.

The parish school having fallen to decay, the Churchwardens, in April, 1671, agreed to sign a petition to the Archbishop of Dublin and Lord Chancellor of Ireland, concerning the recovery of a parish school formerly belonging to the said parish, whenever the Prebend shall demand their signing it;" and in April, 1675, it was agreed, that "Mr. Peter Goodricke be allowed leave to teach the children of the said parishioners grammar learning and the Church Catechism, &c., in the vestry of the church." In 1699 the parish made an order for the erection of a school in the churchyard; and that the parish be not assessed, either now or at any other time, either for repairing or maintaining the said school." The house thus erected continued to be used as a parish school till about five years ago, when it was taken down and a new building for the same purpose erected on its site.

Among the rectors of St. Audöen's church, in the last century, were Swift's companions, Robert Grattan, appointed in 1720, and John Grattan, Prebendary here from 1741 to 1754,

when he was succeeded by Richard Chaloner Cobbe, who, a short time after his election, took down the cross from the steeple, and substituted in its place a crown with a boar's head, which occasioned the following epigram:—

"Christ's Cross from Christ's church, cursed Cobbe hath plucked down,
And placed in its stead what he worships—the Crown.
Avenging the cause of the Gadarene people,
This miscreant hath placed a swine's head on the steeple;
By this intimating to all who pass by,
That his hearers are swine,—and his church but a stye."

St. Audöen's church participated in the reverses which its vicinity experienced consequent on the withdrawal of the wealthy inhabitants, who, down to the middle of the eighteenth century, had resided in this parish. In 1773 a new chancel was formed by dividing the eastern or chancel end from the body of the church by a wall and window screen, crossing it nearly in the centre. "This new chancel was nothing more than a tasteless range of ill-proportioned Corinthian columns and cornices, stuck round with little urns, in a very bad taste; and painted, or rather daubed over, with cherubim's heads, in a style still more despicable. Previous to this alteration, or as the inscription affects to call it, this 'beautifying,' the communion service used to be celebrated in the original chancel, to which the communicants had to retire. It thus formed a kind of appendage to the church, something resembling the lady-chapels of our old cathedrals. In the year 1820 a further alteration was commenced. The gallery which occupied the pointed arches over the back aisle was completely removed; the arches and the entire spaces between the piers were built up, and that part unroofed. The original chancel was also unroofed at the same time; thus converting three-fourths of the structure into a pile of ruins. The improvements thus introduced by rebuilding and repairing have consequently limited the body of the church to one-

fourth of its original dimensions. These alterations were finished, as another inscription informs us, in 1821. In the year 1826 still greater alterations were made in the old steeple, but with more attention to the Gothic character of the building. The old slated spire has been totally removed, and in its stead the pinnacles and battlements have been raised, and the former are finished with octagonal spires of cast-iron. The arched doorway and windows of the steeple have also been much improved. The latter alterations were executed under the inspection of H. A. Baker, R. H. A."

The building was again altered, in 1848, by the Ecclesiastical Commissioners, under whose superintendence a further portion of the chancel was unroofed and a new suite of pews erected.

In this gradual uncovering of the original church and aisles no care was taken to preserve the ancient tombs, many of which, being composed of wood and plaster, have gradually crumbled to decay from exposure to the weather. The monumental brasses have been abstracted, the inscriptions rendered illegible, and the gravestones broken by the fall of the old building, and by the accumulation of rubbish from the erection of the adjacent Roman Catholic chapel. On the southern wall of that portion of the old edifice now styled the "back aisle," is the remnant of a large monument formerly containing many figures, now nearly decayed, and bearing an illegible inscription. Underneath these remains is a large tabular monument inscribed on the ends "John Malone, Mary Pentony. Vivit post funera virtus: Ecce tali domo clauditur omnis homo." Two tablets on the front of the tomb contain the following inscriptions:—

"Here lieth the bodie of Ion Malo' of Dublin, Alderman, who died the 20 of October, Anno Domini 1592. Here also lieth the body of Mary Penteni wife to the said Jhon, and ther posterity for ever."

On the northern side of the present church are two mural

monuments composed of groups of kneeling figures, which were intended, during the repairs of the building in 1848, to have been "hacked off" the wall, from which fate they were saved by the interference of the Council of the Celtic Society. The centre wall contains tablets commemorating James Ward, Dean of Cloyne; Alderman Walter Motley; Archdeacon William Williamson; Alderman George Forbes, 1719; Sir John and Dame Rebecca Peyton, 1720.

Although the Celtic Society in 1848 directed public attention to the destruction of the various monuments in St. Audöen's church by the unroofing of the building, none of the representatives of the families there interred, with the exception of the descendants of the Parrys, evinced any desire to preserve the tombs of their ancestors from desecration and decay.

Some workmen engaged in repairing the church about 1780 abstracted all the more ancient muniments of St. Audöen's parish, the oldest extant records of which commence in 1636, and the parochial registry does not extend beyond the 25th of March, 1673.

St. Audöen's parish covers an area of 29 acres, 3 roods, 18 perches, and contained, in 1851, 441 houses, and 4053 inhabitants.

St. Audöen's-gate was one of the portals in the ancient city wall, which extended from it north of St. Audöen's churchyard to a building called Fagan's castle, in Page's-court, where was another portal, and from thence they extended to Newgate. Pembridge, a writer of the fourteenth century, notices the existence, at that period, of a tower over this gate, the erection of which some writers seem to have erroneously assigned to the year 1316. The passage leading from the church to Audöen's-gate was styled St. Audöen's or St. Owen's-lane, and in its vicinity appears to have been a stone edifice called the College, or hall of the Guild of St. Anne.

The "Baker's Hall, in the College joining to St. Audöen's chancel," was one of the places in which Mass was privately

celebrated in the time of James I., and in the early years of the reign of Charles I., Father Luke Rochfort, Roman Catholic Archdeacon of St. Patrick's Cathedral, was Rector of St. Audöen's parish until replaced by Father Edmond Doyle. About 1639–1641 a proposal was made to appropriate the College of St. Anne's Guild as a residence for the Vicars of the Cathedral of Christ Church.

The Guild of St. Anne, the foundation of which has been noticed at page 277, early acquired very extensive property in houses and lands, some of which was secreted on the change of religion at the Reformation. In Michaelmas Term, in the year 1612 (9 Jac. I.), an information was filed by the Attorney-General, Sir John Davis, against Matthew Hancock, Nicholas Stephens, and Edmond Malone, for having, in St. Anne's Chapel, in the church of St. Audöen, claimed to be a body corporate by the name of the Master and Wardens of the Fraternity or Guild of St. Anne, exercising the right of electing annually a master and two wardens, also the power of appointing chaplains, using a common seal, acquiring lands and tenements, and disposing of the profits thence accruing. The result of this proceeding is not recorded, and the Guild appears to have been unmolested until the reign of Charles I., when Launcelot Bulkeley, Archbishop of Dublin, became possessed of a quantity of documents relating to this fraternity, which had formerly been in the possession of Alderman Richard Fagan, and Christopher Fagan, Mayor of Dublin, who held part of its houses and lands. Amongst those papers was a Bull of Pope Pius V., dated from St. Peter's, at Rome, on the fourth of the ides of May, in the third year of his pontificate, recommending the governors of religious corporations to let their properties to none but Roman Catholics, and to pay such stipends as they were able to the clergy of that Church. On the discovery of these documents, Strafford, then Lord Deputy, issued a Commission under the Great Seal, in 1636, nominating John Bramhall, Bishop of Derry, Sir

James Ware, Dr. John Atherton, and Richard Fitz Gerald, to inspect the records relative to St. Anne's Guild. These Commissioners, in their Report dated 20th June, 1637, returned a discovery of many houses in Dublin, and several towns and farms in the counties of Dublin and Westmeath. The parties principally interested in the property of the Fraternity were said to have frustrated those investigations by leaguing with the enemies of Strafford, whose "eagerness in searching into this Guild" has been assigned as one of the causes which contributed to "hasten this loyal peer's death."

In 1641 the affairs of St. Anne's Guild were brought before the House of Commons, which made an order that the Master and Wardens should pay the Vicars, Organist, and Choristers of the Guild the salaries due to them, and "likewise to pay the said salary and wages as often as it shall grow due to the said Vicars and Choristers, until the cause depending in this House concerning the said Guild be determined." No record, however, appears of the result of this investigation, and for many years subsequently the Guild continued to contribute towards the repairs of St. Audöen's Church. In 1684 a suit in Chancery was carried on between the Prebend and Churchwardens, on behalf of themselves and the rest of the inhabitants of the parish, as plaintiffs against the "Master and Wardens of St. Anne's Guild, within the said Church," Thomas Browne, Michael Chamberlaine, Ignatius Purcell, and James Gernon, defendants. By an act of vestry on 24th June, 1684, the whole matter in difference between the plaintiffs and defendants was, in accordance with the Chancellor's proposition, submitted to that officer in his private capacity. On the 9th of November, 1702, the Vestry directed the presentation of a petition "to the Master, Wardens, and members of St. Anne's Guild, desiring them to contribute, according as they had formerly done, towards the great charge the parish was at in repairing St. Anne's Chapel, within their parish church, the time being now some years since expired wherein the parish obliged themselves not to

solicit or cess them toward the repair of the said chapel and church, and that a copy of an act of vestry bearing date November 17th, 1679, be annexed to the said petition.

The property of St. Anne's Guild, however, finally became concealed and embezzled, and no trace of its existence is at present extant.

The inhabitants of St. Audöen's Arch having complained, in 1665, that the "turnstile at the upper end thereof was a great inconvenience to them, by reason they could not have coals, drink, or other necessaries brought to their respective dwellings without trouble and charge," the Churchwardens agreed, "that the turnstile might be removed, or taken down during the pleasure of the parish, reserving to themselves the power of fixing the same either there or in any other place in the Arch, any time thereafter, as occasion might require."

In St. Audöen's Arch, at the residence of Angel Golding, priest of that parish, was held, in June, 1666, the National Assembly, or Synod, of the Roman Catholic clergy, for the purpose of signing the "Remonstrance" or Protestation of loyalty to Charles II. They sat, we are told, "all tógether in one room, which manner of sitting they held on all along till they were dissolved; only their committees meeting and sitting in other rooms."

Andrew Lynch, Roman Catholic Bishop of Kilfenora, was the Chairman of this Conclave, which, after meeting here twice a day, morning and evening, for nearly a month, finally dissolved without having succeeded in unanimously adopting a statement of their views on the doctrine of allegiance satisfactorily to the King's representative, the clergy being themselves divided into two parties, styled "Remonstrants" and "Anti-Remonstrants." Peter Walsh, the leader of the former party, in speaking of this period, refers to the "indiscretion of too great a multitude of Catholicks too publicly and boldly convening and thronging in the streets, from about twelve

o'clock at night, on Christmas day, till noon, even at the very door of the parish church of St. Owen's, in Dublin, where those of the contrary religion, warranted by the laws, and where also the very Guards did meet to serve God in their way, occasioned that disturbance and hurry objected: yet they might visibly see the favour done the Remonstrant clergy whose chapel that was. For notwithstanding their indiscreet carriage in that matter, they were all set at liberty within three or four days, and only because they were known to be true and faithful Remonstrants." The curate of this church, at the Restoration, was Father Peter Ailmer, who had been confessor to Lord Aubigny, a near relative of and grand almoner to Queen Catherine. In 1697 Bryan Kennedy and William Brynan, Augustinian Friars, were resident at the Convent in St. Audöen's Arch.

The Military Infirmary, "for the cure of the sick and wounded of His Majesty's Army in this Kingdom," was held at St. Audöen's Arch, in a house which, on the expiration of its lease in 1730, was found to be in such a bad state, that a grant was made to erect a new hospital for the same purpose in St. James'-street; and the ground on which the Infirmary had stood was purchased by the city in 1730 from John Mapas, for the purpose of erecting a new gaol in the place of Newgate,—a design which was not carried into execution. Until the middle of the last century the Corporation of Tanners kept their hall in the tower over St. Audöen's Arch, which subsequently became the printing office of the "Freeman's Journal," the first number of which was published on Saturday, the 10th of September, 1763, under the title of "The Public Register, or Freeman's Journal." One penny per number was the price of the paper, which was adorned by a vignette representing a female holding in one hand a bough of laurel, and in the other a coil of serpents, surrounded with the words, "The wreath or the rod." The publishers were Alexander Mac Culloh, bookseller, in Henry-street, and Wil-

liam Williamson, bookseller, at Mæcenas' Head, in Bride-street, and the Journal was stated to be "printed by order of the Committee for conducting the Free Press." After the completion of the first volume the "Committee" set up a printing press of their own over St. Audöen's Arch, where, on September 8, 1764, they commenced the publication of the second volume. Dr. Lucas has been generally supposed to have founded the "Freeman's Journal," but Henry Brooke appears to have been its originator and first editor, his principal literary assistant being Bernard Clarke, of Mary's Abbey, a schoolmaster, who suffered considerably from having in 1753 published a number of pamphlets in favour of the "Patriots," by whom he was afterwards most ungratefully treated. The principal original proprietors of the "Freeman" were John Grant, a merchant, residing in Stafford-street, and Tandy and Braddell, woollen drapers, of Werburgh-street. The managers of the Journal, who styled themselves the "Committee for conducting the Free Press," were described in 1766 as follows, by one of their opponents, in a satire entitled the "Puritan Committee:"—

"Ye Nine, assist me to describe
That low, malicious, motley tribe;
That Puritanic, vile Committee;
The pest and scandal of our city,
Who slander virtue, libel station,
And trumpet faction through the nation.
And first a scribbler mean and shabby,
The fav'rite wit of Mary's Abbey,
Mundungus comes with solemn air,
As President, to take the chair:
To him succeeds a dull enditer,
Poor *Cant*, who thinks himself a writer,
The stupid Freeman's scribe diurnal,
And grand reviser of his Journal.
From Stafford-street behold him march,
Deep musing, tow'rds St. Owen's Arch.
With *Petulant*, another true boy,
For state attended by a Blue-boy.

Next comes a self-conceited ass,
Distinguished by his front of brass,
Old *Drab*, the Anti-phlogian draper,
Who ne'er impressed a thought on paper;
Nay, put his wits and worth together,
They both would scarce outweigh a feather!
Nor must the Muse omit another,
Long, heavy *Lank*, his booby brother,
Whose want of sense and lack of grace
Appear conspicuous in his face.
But who can count the crowds that follow
Those wittlings hated by Apollo?
Fanatic cits, who, every day,
Are led by *Clunch* from Ussher's Quay;
Or take from Aungier-street their journey,
Headed by *Gripe*, the tall attorney.
For sure no man alive supposes
The Muse will stand to reckon noses,
Or tot up all the scurvy dwellers,
That troop from garrets, shops, and cellars;
Wretches, who, wholly void of letters,
Commence reformers of their betters,
And, unrestrained by sense or reason,
Improve licentiousness to treason."

The paper, which originally consisted of four pages of three colums each, published twice a week, was, in October, 1769, enlarged by a fourth column, and issued on Tuesdays, Thursdays, and Saturdays.

Henry Lawes Luttrell, in a public notice issued in 1769, offering a reward of fifty pounds for the discovery of the author of a libel on his character, published in the "Freeman's Journal," states that this paper "is known to be supported by a set of miserable men, who stile themselves the Committee of the Free Press, and unanimously make a trade of issuing out calumnies, tending to prejudice individuals in the estimation of the public;" and adds, "I should think myself unworthy the protection of the community I live in, if, for the sake of private ease, and to avoid expense, I should neglect prosecuting

such miscreants in the manner the law directs, more especially as these professors of defamation are the greatest enemies to the real liberty of the press, by converting what ought to be a public benefit into a public nuisance." Notwithstanding this denunciation, the "Freeman's Journal," in literary ability and arrangement, was incomparably superior to its Dublin contemporaries, and had the merit of being, with the exception of the "Censor," the first Irish newspaper which published original and independent political essays. The "Freeman's Journal" became the organ, in 1770, of Flood, Grattan, and the other opponents of the administration of Lord Townshend, who was defended by Jephson and Simcox in Hoey's "Mercury." Flood's letters to the "Freeman" appeared under the signature of "Syndercombe," and the various essays and *jeux d'esprit* published in this Journal against Lord Townshend were collected and reprinted in 1773 under the title of "Barataria," to which Grattan contributed his celebrated character of Pitt.

Among the essays published in the "Freeman," which tended to promote the Revolution of 1782, the most remarkable were those written by Dr. Frederick Jebb and Robert Johnson, under the signatures of "Guatimozin" and "Causidicus," which were several times reprinted. One of the letters of "Causidicus" contained the following passage, which has been often incorrectly quoted:—"Through the intricacies of English law the gradation of Ireland may be traced, as the way of a wounded man, by the blood which follows it."

In 1779 Isaac Colles, bookseller, of Capel-street, became publisher of the "Freeman's Journal," the printing of which continued to be executed at St. Audöen's Arch until 1782, when the paper was transferred to Forbes Ross, of Crane-lane, printer, who, with Francis Higgins and David Gibbal, conductors of the Journal, were brought before the House of Commons in 1784 for having published various offensive paragraphs. Ross removed his printing-office from Crane-lane to

No. 16, Trinity-street, in 1791, about which period the "Freeman" became the property of Francis Higgins, a Dublin attorney, known by the soubriquet of the "Sham Squire," who died in 1802, having bequeathed the paper to his nephew, Philip Whitfield Harvey, whose representatives disposed of it to a Mr. Lavelle, from whom it was purchased by the present proprietors.

At St. Audöen's, or St. Owen's Arch, popularly corrupted into "Town's Arch," at the close of the last century, were held the Halls of the Smiths, or Guild of St. Loy; the Bakers, or Guild of St. Anne; the Butchers, or Guild of the Virgin Mary; the Guild of Feltmakers; and the Bricklayers, or Guild of St. Bartholomew. The tower over St. Audöen's Arch has fallen to ruin, and the houses on the western side of the passage leading to the Arch have been rebuilt within the last three years.

The lower classes of the city entertained a high veneration for a rude-looking stone, somewhat resembling a spud-stone, bearing upon its upper part a cross carved in very low relief, which was built into the wall at the base of the tower of St. Audöen's Church, so as to abut upon the street. This stone, popularly called the "Lucky Stone," was daily kissed and embraced by numbers who believed in its reputed powers of conferring health and prosperity upon those who visited it. About two years ago the "Lucky Stone" was removed from St. Audöen's Arch and placed in front of the new Roman Catholic chapel in High-street, from which it has recently disappeared.

Cook-street was anciently known as "Le Coke-street," or "Vicus Cocorum," the street of the cooks, the Dublin members of which profession were incorporated under the name of the "Guild of Cooks," or "Fraternity of St. James the Apostle."

"Pycot's-Lane" in Cook-street is mentioned in a deed of the year 1356; and we find notice in the fifteenth century of a rivulet called "Coleman's Brook," on the northern side of

the street, the buildings in the vicinity of which were subsequently known as "Coleman's Brook houses."

On the northern side of Cook-street also stood "Burnel's Inns," the city residence of the old Norman family of De Burnell. Robert Burnell was appointed Baron of the Exchequer in Ireland in 1402, shortly after which the Burnells, by intermarriage with the De Comyns, acquired the manor and lands of Balgriffin, in the county of Dublin. John Burnell was attainted and executed at Tyburn for having been one of the principal supporters of Thomas Fitzgerald in his war against the Pale in 1535. Henry Burnell is mentioned among the "busie-headed lawyers and male-contented gentlemen," who in 1577 opposed Elizabeth's levying of cess upon the Pale, to argue against which he was deputed to London with two other eminent lawyers, Barnaby Scurlocke and Richard Nettervill, "who having been sometime students in the inns of the courts in London, and acquainted with Littleton's tenures, thought themselves so well fraughted with knowledge in the laws, as they were able to wade in all matters of the deepest points of the law." "Of Burnell," writes Sir Henry Sidney in 1577, "I will say little, but wish he had been better occupied, for he is a man well spoken and towardly enough otherwise, if he would have applied himself to his profession and followed his clients' causes, and not so busily have meddled with her Majesty's prerogative. Burnell's father is alive, and an old man, but neither in youth nor age lived or was able to live in half that appearance that this man doth. He thirsteth earnestly to see the English Government withdrawn from hence." Burnell was, however, appointed Justice of the Queen's Bench in 1589. During the persecution of the Recusants in 1605, Burnell, then very aged, was committed as prisoner to his own house, for having engaged in a deputation formed of the principal Roman Catholics of the Pale, to petition for a remission of the religious disabilities imposed upon them. The last of this family of any impor-

tance was Henry Burnell, author of the play of "Landgartha," noticed in our account of Werburgh-street Theatre. In 1613 James I. granted to Philip Hoare "a ruinous stone house, and an orchard or garden, called the garden of 'Burnell's Inns,' in Cook-street, containing in length 172 feet of standard measure, and in breadth 42 feet." John Bathe in 1632 was tenant of a messuage or vault on the quay, anciently called "Burnell's Inn Garden." Philip Hoare, gentleman, at the same period, held a parcel of ground called Burnell's Inns in Cook-street, on which were built two messuages, —one in possession of Brian Jones, gentleman, and the other in the occupation of Alison Hoare.

Harris, writing of the ancient timber structures formerly extant in Dublin, observes: "Several of these houses erected in Queen Elizabeth's time, as well as in the reign of her successor, have subsisted till of late years, and one particularly at the corner of Skipper's-lane in Cook-street, at the west side, was totally demolished on the 27th of July, 1745, to make room for new houses. On an oak beam carried over the door the whole length of the said house, was the following inscription cut in large capitals and a fair Roman character, nothing damaged by time in the space of 165 years, except in one part, where an upright piece of timber being mortised into it had received the drip, and was somewhat rotted: 'Qui fecisti cœlum et terram benedic domum istam, quam Johannes Lutrel et Johana nei construi fecerunt, A. D. 1580, et anno regni Reginæ Elizabethæ 22.' It is no way improbable, that John Luttrel, who was Sheriff of Dublin in conjunction with Gyles Allen, in the years 1567 and 1568, was the builder of this house. Next door to the former lately (1766) stood a large and stately cage-work house, with this inscription over the door in Roman characters: 'Robert Eustac, An Manning 1618.' This Robert Eustace was Sheriff of the city in conjunction with Thomas Allen, in the years 1608 and 1609.

In Cook-street was the residence of Sir James Carroll,

King's Remembrancer to James I., and Mayor of Dublin in 1612, 1613, and 1634. Thomas O'Carroll, the father of Sir James, settled in Dublin to escape the oppression of the head of his clan. His son was knighted by Sir Arthur Chichester, and obtained a grant of one thousand acres of land on the plantation of Wexford, in 1611. Sir James Carroll wrote and presented to the Lord Deputy Wentworth, in 1634, a memorial entitled "propositions concerning the keeping of the streetes of the cittie of Dublin clean, and for ordering and settling the multitude of beggars in and near the cittie, and for reforming and correcting sundry other sorts of disordered persons."

A local writer tells us that in 1623, "the Council of Ireland having intelligence how many Jesuits, Fryers, and Popish Priests, had come from beyond seas and from England into this kingdom, private search was made, and a schedule came into the Council of these whose names ensue, who were then succoured in Dublin: William Malone, a Jesuit; James Comfore, a Fryer; Bartholomew Hamlin, a Priest; James Hamilton, a Scotch Fryer; one (Luke) Rochford, a Priest; Thomas Coyle, alias Cooley, a Priest; one Hamlin, brother to the aforesaid Hamlin, a Friar; Patrick Brangan, a Priest; one O'Donogh, a Priest; Laurence Cheevers, a Fryer; John Nettervill, a Jesuit; Francis Fade, a Jesuit; one (James) Talbot, then Vicar General. At this time the rumour was how these and others met in great numbers at Alderman Fyan's house, and at Sir James Carroll's, Alderman, and at Alexander Ussher's, where they were quarrelling several times about the disposing of titular bishoprics, and other benefices: upon this discovery a proclamation, upon Saturday, being the 24th of January, 1623, issued out, and was proclaimed at Dublin for the banishing of Jesuits, Fryers, and Popish Priests, out of Ireland, within forty days after the date thereof."

In Cook-street, in the early part of the reign of Charles I., were located the Convents of the Carmelites and of the

Franciscans or Gray Friars. The latter order, which was always highly esteemed by the Irish Roman Catholics, acquired additional importance by the appointment, in 1623, of Dr. Thomas Fleming, a Franciscan friar, to the Archbishopric of Dublin. Dr. Fleming was brother to Christopher Fleming, seventeenth Baron of Slane, and had taught theology with great reputation in the College of St. Antony, at Louvain, whence he was promoted to the See of Dublin. The Franciscans erected a school in connexion with their convent in Cook-street, where Fathers Flan Gray and Thomas Strong used to lecture publicly on theology; and in this establishment the poor Franciscan Friar, Michael O'Clery, chief of the "Four Masters," passed some time in transcribing "every old material which he found concerning the Saints of Erin, observing obedience to each Provincial that was in Erin successively." For he tells us, it seemed to him a "cause of pity and regret, grief and sorrow (for the glory of God and the honour of Erin), how much the race of Gael, the son of Nial, had gone under a cloud and darkness, without a knowledge of the death or obit of Saint or Virgin, Archbishop, Bishop, Abbot, or other noble dignitary of the Church; of King or Prince, Lord or Chieftain, and of the synchronism or connexion one with the other."

In his transcript of the lives of St. Finnen of Clonard, and St. Benean, now preserved in the Library of the Dukes of Burgundy, O'Clery observes: "The lives of Finnen and Benean, and their sequel, were first written by me in the Convent of the Brotherhood, at Dublin, out of a vellum book which I borrowed from Father Nicholas O'Casey; and I wrote the same again in the House of the Fraternity at Bun Drobhaoisi (Bundroose) 7th March, 1629; the ancient book was written by Gillaglas O'Higgin in the year of Christ, 1471."

On St. Stephen's day, December, 1629, at about 11 o'clock, A.M., during the celebration of high Mass, the church of the Franciscans, in Cook-street, was invested by a file of

musketeers, who dispersed the congregation, levelled the chapel, school, and residentiary house, profaned the altar, destroyed the furniture, hewed down the image of St. Francis, and arrested several of the friars, who were quickly rescued by the populace. Dr. Launcelot Bulkeley, the Protestant Archbishop of Dublin, who accompanied the Mayor and pursuivants in the execution of the warrant, which had been issued at his solicitation, was obliged, we are told, "to take to his heels, and cry out for help, and with difficulty saved himself, by taking shelter in a house. On the 9th of January (1629–30), the Lords Justices gave the King and Council of England an account of this riot, who on the 31st following issued orders for a due execution of the laws, and commanded that the house where these seminary friars appeared in their habits, and where the Archbishop and Mayor received the first affront, should be demolished, and left as a mark of terror to the resisters of authority; and that the rest of the houses of these suspicious societies should be converted into houses of correction, and applied to other public uses." Consequent on this affair, the Franciscan schools throughout Ireland were dissolved, and Father Valentine Browne, the then Provincial Minister, sent the novices to complete their studies in foreign countries. After the persecution had abated the Franciscans appear to have re-established their chapel in Cook-street in 1630, at which period great dissensions prevailed among the Roman Catholic clergy of Dublin, relative to the alleged preference evinced by Archbishop Fleming for friars of his own order. The most strenuous opponents of the Archbishop were Father Paul Harris and Dr. Patrick Caddell, who for "their obstinate disobedience and continual insolence, without hope of amendment," were on the 6th of March, 1631, publicly excommunicated "through all the chapels and oratories of Dublin," the Catholics of which diocese were forbidden under pain of excommunication to be present at, or to hear their masses, Dr. Fleming having "recalled and taken away from them all

power and jurisdiction of hearing confessions or ministring, or doing any act, or acts, of the pastoral function within the district of this diocese," all absolutions given by them being likewise annulled and declared void. Harris, however, appealed against these proceedings, and published several tracts in his own defence, and against the Franciscan and Dominican friars. "To make themselves strong," he writes, "was to take into their Orders by all manner of allurements and persuasions, such as may be thought any ways fit for their purpose: and to this end they induce gentlemens second sons, as also farmers and merchants apprentices, among which they found, and still do, a plentiful harvest. For I have heard merchants of Dublin complaining, that scarce could they have an apprentice to serve out the half of his years, before he had a vocation to be a friar. And among those they refused not also to admit serving men, tailors, and horse-boys, who are now become reverend fathers, though neither reverend nor civil men. And, indeed, by taking in such a multitude of rude and licentious youths, of all sorts and conditions, many scandals have happened among them those years past." "I say then," continues Father Harris, "since the time that our friars began to give their habit, and to take in Probationers in the kingdom (which before in much fewer numbers were bred for them beyond seas) they are increased to such a height, as they are become not only terrible unto the bishops and clergy, but whosoever shall oppose them shall find of what power they are of. And this may well be understood if we do but observe what inwardnesse, or rather I may call it, a kind of kinred and alliance they have contracted, not only with the common people, but with them also of best note and rank, by drawing unto them this son, that daughter, this brother, that sister, this uncle, that aunt, this nephew, that niece, this kinsman, that apprentice: so as they are become far more dear and near unto the inhabitants, than ever were fosters or gossips: so as by their own multitudes and this entailment of their devotees, they are now able in two hours to

make the worthiest man either of our clergy or laity within the city of Dublin, or where else they reign, as odious and hateful unto the people, as any malefactors whatsoever. The citizens," adds Harris, "can well witness with us, how like so many bees our Friars did swarm about them, applying them sometimes with the honey, sometimes with the sting, as best might serve their turn. In confession persuading such as repair unto them, and never giving them absolution, till they have promised not any more to frequent the Masses of the two priests. Others who are slow in coming unto the Friar, the Friar comes unto them, he visits them in their houses: he tells them how such a good friend of theirs remembers their love unto them; he brings them a letter or a token from such a Friar of their kinred or acquaintance, and wishes them to be advised by him. He protesteth how well he loves them; how much St. Francis or St. Dominick is beholding unto them for their great charity and alms, and for their parts, they pray continually for their happiness and prosperity, both in this life and in the next. If they prevail, as commonly they do, they have their intent. If they happen upon others that are of a better head-piece, and have a little more steel in their beards, and will not so easily be drawn by their sweet words, if he be a merchant, they tell him plainly, he will lose his custom; and neither they nor any of their friends will buy aught hereafter in his shop; and this they will not stick openly to declare unto their journeymen and apprentices. The like they do unto the tradesmen, cooks, tailors, and shoemakers. Nay, they will threaten the very taverns, that they have no sale of their wine and beer, if they will adhere unto these two priests (I write nothing but what is well known through all the streets in Dublin), nay, and they will be as good as their words; for all our friends who wish us well, or give us a meal's meat, or a lodging in their house, fare this day the worse for us, and are partakers with us of this friarly persecution. And brother against brother, the husband

against the wife, the children against the parents, and one neighbour against another, to the great disturbance and disquiet, not only of the Church, but even of the commonwealth." Those invectives against the friars being maintained with incessant pertinacity, Thomas Dease, Roman Catholic Bishop of Meath, received an order from Rome, in 1634, to expel Harris from the diocese of Dublin: the latter, however, declined to obey the mandate, saying, "Certes if the Bishop of Meath's warrant come in the name of King Charles, it will doubtless be obeyed, but if it come in any other man's name, Paul Harris is resolved not to depart, nay, if all the Friars, Priests, Bishops, Cardinals, Popes, and a general Council, shall command him to depart, he will not remove a foot out of the diocese of Dublin. No, no, with the good leave of the State, Paul Harris, now of the age of sixty-three, hath set up his rest, and is resolved to say of Ireland, and in particular of this diocese of Dublin, here will he dwell, for that he hath made choice thereof, till such time as his better part be translated into a better habitation."

Dr. Fleming dated his letter to the Bishop of Ossory, enforcing Rinuccini's interdict, from his chamber in the Convent of St. Francis, Dublin, 10th June, 1648, the original of which is extant among the manuscripts of St. Isidore's College, at Rome. After 1650 Fleming retired from Ireland, and while suffering all the inconveniences of exile, contributed both materials and funds for the publication of the "Triadis Thaumaturgæ Acta," edited by his pupil, the learned Franciscan Friar, John Colgan, who acknowledges his obligations to the Archbishop in the following terms:—

"Inter argumenta quibus hoc opus nomini tuo nuncupandum duxerim, ultimum refero, et inter alia infimum recolerem, nisi temporis aliarumque difficultatum circumstantiæ redderent illud magnum; quod illustrissimæ vestræ Dominationis impensis ipsum opus impressum sit; quod ejusdem, libros et alia monumenta antiqua opportunè subministrantis, industria

(quod magis recolo) factum sciam, quod opus magis elucidatum prodeat, quam alias posset prodire. Magnum igitur ex hac parte videri potest, et censeri debet argumentum; quod inter præsentes belli calamitates, inter privatas necessitates, illustrissima vestra Dominatio à sua Diæcesi exul, non solum necessaria impensa, sed et monumenta, quibus opus elucidatius prodiret; subministraverit."

After the Restoration, the Franciscans settled again in Dublin, under the guardianship of Father James Fitz Simons; and although the members of this Order were pre-eminently distinguished as advocates of the Remonstrance of loyalty to Charles II., their chapel, in which the Procurator, Father Peter Walsh, "himself did officiate, and whereunto he laboured to obtain all the favour, connivance, and countenance he could possibly, without any peradventure, was, by guards of soldiers, and whole companies with naked swords, assaulted on St. Stephen's and New Year's days, 1662–3, the altars rifled, the priests carried prisoners to Newgate, and many hurt both men and women grievously, and some slashed and wounded sorely, even to the great endangering of their lives."

In this convent died, in May, 1666, the erudite Redmond Caron, or Mac Carron, who had been delegated, in 1649, by the Commissary General of the Franciscans, to investigate the dissensions then existing among the religious of that Order in Ireland. At the Restoration, Caron, adhering to the opinions of all the most eminent divines and writers of his own Church, strenuously opposed the Ultramontane doctrines then sought to be introduced by a section of the Irish Roman Catholic clergy, in opposition to the advocates of the "Remonstrance," or declaration of loyalty to Charles II. In reply to the arguments of the Ultramontane party, Caron published, in 1662, a treatise entitled "Loyalty Asserted," in which he adduced extracts from the writings of two hundred and fifty Roman Catholic divines, condemnatory of doctrines of his opponents. This publication was followed, in 1665, by his

learned Latin work on the same subject, styled, "Remonstrantia Hibernorum contra Lovanienses Ultramontanasque censarus de incommutabili Regum imperio, subditorumque fidelitate et obedientia indispensabili, ex SS. Scripturis, Patribusque, Theologis, &c., vindicata; cum duplice appendice, una de libertate Gallicana, altera contra infallibilitatem Pontificis Romani." This work, which displays great learning and research, has been reprinted in the "Vindiciæ Ecclesiæ Gallicanæ," nearly the entire of the original edition having been consumed in the great fire of London. After having superintended the publication of his volume, Caron resided for some months with Lord Powis in Wales, whence he returned to the Franciscan Convent in Dublin where he died a few months subsequently. His friend and companion, Father Peter Walsh, tells us that, "when Caron was on his deathbed, even after he had received the sacrament of Extreme Unction, and his last viaticum, too, of the Holy Eucharist, when he was every moment expecting his death, without any kind of hopes of recovery, and being in this condition, however, still in his perfect senses, he was told by me and others, it had been bruited of him abroad in the city, even amongst lords and ladies, that being come to this point, he retracted his signature and defence of the Remonstrance, and his whole doctrine or books of that matter. He presently desired me to call into his chamber the whole community of the Franciscan Fathers (who were then next room to him at supper), and as soon as they were all entered, the Commissary-General (who a little before came from Spain), Father Mark Brown, heading them, our dying Father Redmund Caron, having first declared the cause of his sending for them at that time to be the foresaid false report; and then his trouble that any religious men should be so unreasonably desirous to advance, or cherish a faction, as to invent lies of a dying man that was every moment expecting to appear at the tribunal of the Great Judge, to give there an account of both his life and doctrine; in the

third place he declared unto them, and desired them all to bear witness of his declaration, that as he was now suddenly to answer God, he both subscribed first the Remonstrance, and engaged after in defence of that Formulary and subscription thereof, according to the best and clearest dictates of his inward conscience, without having ever at any time since entertained the least thought of fear, doubt or scruple of any error, sin or unlawfulness, either in doing so, or in not retracting what he had so done.—And then in the fourth and last place, converting himself to me, and desiring me," says Father Walsh, "to sit by him on the bedside, and I accordingly sitting there, he further declared his conscience to be, that I was bound in conscience to prosecute still even after his death that matter, and continue that defence or advancement of that doctrine which in his lifetime I had for so many years, and notwithstanding so much contradiction, maintained." On the day following this declaration, Caron expired in the arms of his brethren: his obsequies were performed with great solemnity, the funeral sermon being preached by Peter Walsh; and more than two thousand people accompanied his remains to St. James's churchyard.

"A general Chapter of the Franciscans was held in Dublin in 1703, a year particularly awful in the annals of terror; in this Chapter sixty-four Vocals, or persons entitled to vote at capitular elections, attended; in 1705 a middle Chapter was convened in the same city. Another general Chapter, at which sixty-two Vocals assisted, was solemnized in the metropolis during the November of 1706: and an intermediate one in 1708. A third general Chapter was held in Dublin, October 12th, 1709, the number of Vocals being sixty-two; the intermediate Chapter is dated the 7th of June, 1711. The fourth general Chapter, at which sixty-three Vocals attended, was held in the same city on the 13th of October, 1714; these Chapters are all dated 'In loco Refugii nostri;' signifying that they assembled in a place of refuge and security from their enemies."

From the middle of the last century, the establishment of the Franciscans in Cook-street became known as "Adam and Eve's" chapel, its entrance being on the eastern side of "Adam and Eve's" lane, extending from Cook-street to the Merchants'-quay. Father Christopher Fleming, who published a volume of sermons, and died in 1794, was one of the most eminent clergymen of his time connected with this chapel.

In the reign of James II., the Dominicans, or Friars Preachers, established themselves in Cook-street; and in 1697, Friars Thomas Marshall, James Fannin, James Eagan, and Christopher Farrell, were located in this convent, which, after having been deserted by the friars, in consequence of the penal enactments at the close of the same century, became the Roman Catholic chapel of St. Audöen's parish, still, however, retaining the name of the "Old Dominicans." Father Edmond Murphy, ordained at the Escurial in 1677, was Roman Catholic rector of St. Audöen's in 1704, and his successor here, in 1731, was Father Thomas Wolfe. Patrick Fitzsimon, rector of St. Audöen's parish, was appointed Roman Catholic Archbishop of Dublin in 1763, and the parochial establishment was transferred about 1770 to the eastern side of Bridge-street.

John Wright, "musitioner," is mentioned as living in Cook-street in 1635, where at the same period were "Mr. Baggot's Tavern," and the "Ship Tavern," kept by Patrick Warren.

Conor Maguire, Baron of Enniskillen, "the first in point of quality," of those engaged in the projected revolutionary movement against the Puritans in Ireland, was arrested in Cook-street on the 22nd of October, 1641, under circumstances detailed as follows, in the examination of Charles Kinsalagh of Dublin, taken before Sir Richard Bolton, knight, Lord Chancellor of Ireland, and Sir Gerrard Lowther, knight, on the second day of November, 1641:

"This Examinant sayth that about six of the clock on Sa-

turday morning was sennight he heard a knocking at his door in Winetavern-street, where he dwelleth, whereupon he arose out of his bed, and shortly after the door was opened by this Examinant's Boy, and there came in Tirlagh O'Connor, a servant to the Lord Maguire, who demanded of this Examinant whether he had any good ale in his house, whereunto he answered him there was not any but small beer, whereupon he sent this Examinant's Boy for four penny worth of ale, and when the Boy came back he told this Examinant there were ten thousand Scots drawing near to the town, and thereupon the said Tirlagh O'Connor said that the gates were shut, and that he could not come to my Lord his horses, then this Examinant asked the said Tirlagh if he thought the Lord Maguire was up, whereunto he answered he thought he was, by reason he left him at his lodgings at Nevill's house in Castle-street, about to rise. And this Examinant having understood the day before, being Friday, from one Edmund Mac Mahon, a servant to the Lord Maguire, that his Lordship desired to speak with this Examinant, the said Edmund Mac Mahon then coming into this Examinant's house, he left the said Edmund and Tirlagh drinking of the ale, and went to his Lordship's lodgings at Nevill's house to speak with his Lordship, and there inquiring for him, the people of the house told this Examinant that he was gone abroad long before; whereupon this Examinant returned back again to his own house, and there was told by his wife that the neighbours told her that it was the Lord Maguire that was knocking at the door before, and that he went down towards the Quay, and returned back again towards Cook-street, and this Examinant supposing that he was gone to one Kearnan, a tailor, his house in Cook-street, who worked for him, this Examinant went thither to seek his Lordship, and coming into the house found not any one there but young children, and that then this Examinant went up a pair of stairs leading to a cockloft, where looking over a door he espied his Lordship lying upon a bed with an old caddowe

wrapped about him, and discerned him by his hair, thereupon looking under the door he found the key and opened the door and went into the room, whereupon his Lordship wished him to sit him down by him upon a chest by the bed side and to put on his hat, and told him that his life and goods, and all he had were in this Examinant's hands, and desired him if possible he could to convey him secretly out of that house, and this Examinant answering that he could not, he told this Examinant that there was a place in St. Owen's Arch, where if he were conveyed he might be kept secretly, whereunto he answered that he could not convey him thither, the Lord Maguire replied, that he thought if he were disguised in woman's apparel he might be conveyed thither, and this Examinant told his Lordship that he thought if he were so disguised he might be conveyed some better way, which was to go on the other side of the street about five or six of the clock at night, and so be conveyed by Colman's Brooke. And thereupon his Lordship wished this Examinant to walk abroad and hear what news there was, soe this Examinant departed and locked the door, and before this Examinant could venture back again, he met his Lordship apprehended by the Sheriffs coming through Fishamble-street towards the Castle.—Cha. Kinsallagh; R. Bolton, Canc.; Gerrard Lowther."

John Woodcook, the captor of Lord Maguire, gave the following additional details in his deposition sworn on the 27th of October, 1641: "That he, being one of the Sheriffs of the city of Dublin, in the year 1641, having notice given him in the night, upon the 22nd of October in the same year, of some great design intended, did, by virtue of his office, walk up and down the city that night; and coming to the house of one Nevill, a chirurgeon, in Castle-street, he understood by the said Nevill, that the Lord Mac Guire with some ten of twelve others were there: This Examinate told him, it was fit for his guests to be in bed at that time of night; but

the said Nevill did bring this Examinate word, that the Lord Mac Guire and his company were then going to bed. The said Examinate departed, setting a watch near his house; by which watch he was informed, that the said Lord Mac Guire and the rest were gone from the house, and were at the house of one Kerne, a taylor: Whereupon he searched the said house, and there found some hatchets with the helves newly cut off close to the hatchets, five petronels, five or six swords, three or four small pistols, five or six skeins, with other arms of the Lord Mac Guire's in an house of office in the said house; in another place divers pole-axes, and also behind a hen-roost some great weapons with sharp pikes of iron in one end of them, the said Kerne affirming that he knew nothing of any of the particulars before mentioned, nor how they came in his house. The said Examinate showed all the said instruments unto the said Lord Justices and Council of Ireland; and thereupon the said Lords Justices and Council commanded search to be made for the said Lord Mac Guire. Upon which the said Examinate, searching narrowly for him, at last found him in a cockloft, with a cloak wrapped about him, standing by a bed, the door lockt upon him, there being no key to be found; as also the master of the house flying away, and making an escape to the enemy."

Tradition stated that Lord Maguire was arrested at midnight, in a small house on the northern side of Cook-street, nearly opposite St. Audöen's Arch; and to commemorate his capture in this parish, it was an annual custom, down to the year 1829, to toll the bells of St. Audöen's Church at 12 o'clock on the night of the 22nd of October.

At the Restoration, the parish of St. Michael obtained a grant of a house in Cook-street called the "Blue Bell," and at the same period, the name of "Pipe-street" was occasionally applied to a part of this locality. Among the residents in Cook-street in the reign of Charles II. were the family of Mapas of Rochestown; and Sir Nicholas Plunket, barrister at law, who

had taken a prominent part in the proceedings of the Roman Catholic Confederation at Kilkenny.

In 1673 a stone building was erected as a meeting-house at the rere of the northern side of Cook-street, by the Society of Dissenters founded by the Rev. Edward Baynes, the ejected Nonconformist minister of St. John's parish, noticed in our account of Winetavern-street.

Mr. Baynes, who died in 1670, was succeeded by the Rev. Thomas Harrison, who had been chaplain to Henry Cromwell, and continued minister here till his death in 1682. Dr. Harrison wrote several religious works, and was "so ready in the Scriptures that he was called by many 'the walking Bible.'" His successors in the Cook-street Presbytery were, Rev. Henry Newcome, Rev. John Howe, Rev. James Symonds, Rev. Samuel Bryan, Rev. John Pinney, Rev. William Mitchell (1683–1687), Rev. Elias Travers (1690–1705), Rev. Ralph Norris, Rev. Thomas Steward (1714), Rev. James Strong (1721–1767), Rev. Peter Butler (1731–1736), Rev. William M'Cay (1739–1765). Dr. William Dunne was appointed colleague to Mr. Strong in Cook-street in 1765, where he became sole pastor after the death of the latter in 1767. On the 29th of March, 1787, this body became united with the congregation of Strand-street, where are yet used the communion cups bequeathed in 1682 by Dr. Thomas Harrison to the Cook-street Society. This meeting-house still exists in a dilapidated condition, and not far from it, on the same side of the street, stands a building used in the last century as the Hall of the Guild of Shoemakers.

A house, called the "Old Robin Hood," in Cook-street, is mentioned in 1694; and in 1697 the following Roman Catholic priests are noticed as resident in this street:— Patrick Lutterell, at William Dayly's, the sign of the "Sun;" Jeremiah Nettervill, at the sign of the "Harp;" and Edward Chamberlin, Jesuit, "living neere the convent." Captain Peter Drake, of Drakerath, county of Meath, who highly dis-

tinguished himself on the Continent, tells us that he was taught the use of the small sword by "one Captain Butler, who, in 1700, kept a school of that kind in Cook-street, and who was then reputed the best master of the science in the city. I gave him," says Drake, "a guinea entrance, and promised to pay him monthly, according to our agreement. I went constantly twice a day for three months, and may justly say, I did not prove the worst of his scholars for that time, the Captain himself having freely owned that he got credit by me, there being several gentlemen of much longer standing, who had not made half the proficiency."

Thomas Austin, parish priest of St. Nicholas Within, who had received orders in 1691 from Jacob de Bryas, Archbishop of Cambrai, is noticed as resident in Cook-street in 1704. Father John Austin, born in Dublin on the 12th of April, 1717, and admitted to the Order of Jesus at Champaign, in 1735, returned in 1750 to his native city, where he acquired a high reputation as a preacher, and established a school in Cook-street, in which John O'Keeffe, the dramatist, and the majority of the Roman Catholic youth of the metropolis, received their education. Dr. Thomas Betagh became subsequently associated in the management of this seminary with Father Austin, who died on 29th September, 1784, and was interred in St. Kevin's churchyard. "I was informed," says a writer in 1791, "that Austin was a very remarkable character in this metropolis about twelve or fourteen years ago, of extraordinary learning, and extraordinary piety; that he constantly dedicated all his acquisitions, which were very considerable, to the poor; visiting them in cellars and in garrets; never a day happy that he did not give food to numbers. The principal Roman Catholics, knowing well his disposition, were liberal to him; and he kept his door open to all who were in want; and, while the means lasted, was constantly on foot, administering relief to innumerable poor wretches, never resting while he had a single guinea. Besides this, he was a great

preacher, and injured his health by his exertions in the pulpit. He was a most affectionate son to an aged mother—she died, and he was overpowered with affliction—he never afterwards raised his head—but drooped into a second state of childhood. He remained in this situation near three years, and would have perished, were it not for his brother Jesuits, Messrs. Betagh, Fullam, and Mulcaile. When he died, his friends, who neglected him on the bed of death, erected a monument to his memory." Another writer concludes his remarks on Father Austin as follows :—"May the memory of the hard usage you received from a public, to whose service you sacrificed your health, sleep with you for ever in the grave! May it not be recorded lest it should intimidate, through the painful apprehension of thy fate, other benevolent souls from treading in thy footsteps—nor be the means of withdrawing from the houseless children of want, such relief as you freely bestowed on them! It was thy lot to be caressed by the great—to be followed and hailed by the multitude: and yet the period arrived that saw you live in misery unpitied, and die unlamented." A portrait of Father Austin, engraved by Brocas, was published by B. Corcoran, dedicated to the Roman Catholics of Dublin, and inscribed, "To you the poor were left, and you became the guardian of the orphan." A large house at the end of "Archbold's-court" in Cook-street was traditionally pointed out as having been occupied by Father Austin, after whose death the court became the residence of Father Magaulay, an excommunicated Roman Catholic priest, by whom nearly all the clandestine marriages in the city were performed, and who was commemorated in various popular ballads.

In 1750 a Cockpit was held in Cook-street; and at the sign of the "Angel and Bible" here, about the same period, was the shop of Patrick Lord, a poor printer, and one of the most zealous promoters of Roman Catholic emancipation. "His labour and time were devoted to printing and publishing many tracts in vindication of the conduct and principles of

the Catholics; neither loss nor ingratitude could abate his zeal or relax his exertions. With the enthusiasm which marks the character of the middle class of Irish, he sought the good of his country as the first object of his pursuits." Lord, in 1755, published Charles O'Conor's "Case of the Roman Catholics," relative to which, the author's grandson, the Rev. Charles O'Conor, gives the following particulars:—"When this pamphlet came out, the Roman Catholics entertained hopes, and collected some degree of courage, from the manner in which it was written. It was advertised in Pue's, Faulkner's, and Williamson's papers; copies elegantly bound were sent inclosed to the Secretary of State, for the Lord Lieutenant, and the following paragraph appeared in all the Dublin papers:—'We hear that the Case of the Roman Catholics, &c., was yesterday presented to the Lord Lieutenant at the Castle, and most graciously received.' An elegant copy was also sent to the Primate; it went off very rapidly, and the Roman Catholics of the three kingdoms read it with conscious exultation. Lord, the printer, was so timid, that he often stopt the press, on account of his being informed that it would not find purchasers among its own party, that the boldness of it would do more harm than good, and that the strokes against the Court of Rome (very different from the Church of Rome) would disgust all the Popish clergy, and damn the work. 'Yet,' says Reilly, in a letter dated June 23, 1755, 'one hundred copies have been sold since Friday morning, and if a piracy is not carried on, Lord will make his fortune of it. Primate Boulter's chaplain called on the printer yesterday, and told him that his Grace was talking very favourably of this work, and said he was very well disposed towards us in consequence of it.'" A subsequent letter states that "There is a pirated edition in twelves almost finished by one Bowes, out of resentment to Lord, who refused him credit for some copies; Lord, who was closely on the look-out, discovering that there was a progress made in the small edition, applied to old Brown,

who, with great difficulty, prevailed on Bowes to give up his edition on Lord's paying his expence, which is no trifling sum." Lord was totally unacquainted with the author of this pamphlet, and did not suspect, until three months after its publication, that it had been written by some gentleman from the county of Roscommon. A similar secresy was observed in 1759 relative to the "Historical Memoirs of the Irish Rebellion" of 1641, the proof-sheets of which were sent to his friend Reily, who carried them in the dead hour of the night to the house of Dr. John Curry, the author. The establishment of James Byrne, another Roman Catholic publisher, was located in 1766 at the corner of "Keysar's-lane," in Cook-street.

From the year 1770, a tavern, called the "Struggler," located on the south-west part of Cook-street, was much frequented by the respectable citizens of the neighbourhood, and subsequently became one of the rendezvous of the members of the "Society of United Irishmen." The sign from which the tavern acquired its name represented a man struggling to maintain his position upon a terrestrial globe. An opposition establishment, styled the "New Struggler," opened about the close of the last century on the north-west side of the street, continued for many years the principal tavern in this part of the city.

Among the many respectable and wealthy traders who resided in Cook-street before the termination of the eighteenth century, when it became the *Libitina* of Dublin, was Sir Antony King, an eccentric brazier, Lord Mayor of the city in 1778, having been previously knighted while Sheriff, for the courage which he displayed in capturing a fugitive felon, whom he pursued through the subterranean and noisome recesses of the Poddle water-course.

A passage extending from the north-eastern side of Cook-street to the Merchants' Quay, is styled in a lease of 1403 "Lovestokes-lane," a name subsequently changed into "Long-stick-lane," and "Woodstock-lane;" but from the early part

of the seventeenth century this locality has been generally known as "Rosemary-lane." The "Golden Lion" is noticed in Rosemary-lane in the reign of James I., and in the middle of the last century there was standing in this lane part of the wall of an old cagework house, over the door of which, cut in timber, were two escutcheons, and between them the date of 1600. Laurence Whyte, a teacher of mathematics, and author of various poems, resided here from the early part of the succeeding century till his death in 1755.

On the western side of Rosemary-lane was a large building, used for a considerable period as the Roman Catholic chapel of the parishes of St. Michael and St. John, which, in the reign of Charles I., appear to have been placed under the care of the same priest. Father Thomas Coyle, Roman Catholic rector of St. Michael's parish, was succeeded about 1628 by Patrick Brangan; and a Report of 1630 states that "there is one Masse-house in St. Michael's parish, which stands on the backside of Mr. George Taylor's house; it is partly in St. Michael's parish, and partly in St. Nicholas' parish within the walls; the Recusants of that parish, and of the parishes adjoining, resort thither commonly; the priest that saith Mass there, and is commonly called the priest of that parish, is named Patrick Brangan. The parishioners of St. John's parish that are Recusants," adds the Report, "frequent the above-named Mass-house, and have the same man for their priest."

Father Patrick Cahil, of the diocese of Meath, Professor of Theology, was subsequently nominated rector of St. Michael's parish, having, during his tenure of the office of Vicar-General of Dublin, acquired great reputation for his solicitude in preaching and performing the other functions of his office. Father Cormac Higgins was appointed coadjutor to Cahil, but the latter, being groundlessly suspected of having written a satire on the Inquisition, was suspended by Archbishop Fleming from officiating in the diocese of Dublin,

whence he was ordered to depart in fifteen days. Writing of this affair, Father Paul Harris, in 1632, observes—"Shall we think that St. Augustin brought with him his censures and his sentences in his pocket, as Tho. Fleming, alias Barnwell, Archbishop of Dublin, useth, and then to send for a priest against whom he desireth to have a cause; and when he finds his opportunity draws out his sentence of suspension from his pocket, as he did against that R. priest Fa. Patrick Cahil, suspending him from all priestly function, and the same so causelessly and so inconsequently, as he offered at the same time to give him under his hand a testimony of his learning and good life, yea, and hath often, and to diverse avowed that he was both an honest and a learned man, which many of the inhabitants of this city and diocese can, and doe witnesse."

Cahil, however, having appealed to Rome, obtained, after considerable delay, a Bull from Urban VIII. directing the Roman Catholic Bishops of Ossory, Ferns, and Cork, to investigate the matter, which appears to have eventuated in his restoration to the rectory of St. Michael's; and in November, 1644, the Pope appointed him Dean of Christ Church.

Patrick Cary, ordained at Dublin, in 1689, by Dr. Patrick Russell, was parish priest of St. John's in 1704; and the Roman Catholic rector of St. Michael's parish, at the same period, was James Russell, who had been ordained at Paris in 1682.

Father O'Neil is noticed as Roman Catholic rector of this parish in 1731, and his successor, John Clynch, who died on the 30th of October, 1757, was selected by Dr. Edmund Byrne, Roman Catholic Archbishop of Dublin (1707–1724), to maintain, before the Roman Court, the pre-eminency of the See of Dublin, in opposition to the claims of Dr. Hugh Mac Mahon, Roman Catholic Primate of all Ireland. The Rev. M. Field afterwards became priest of this parish, and was succeeded, about 1790, by his coadjutor, the Very Rev. Thomas Betagh, of the Society of Jesus, and Vicar-General of the diocese of Dublin; who died, aged 73, in 1811, deeply lamented by all

classes, whose esteem he had acquired by his indefatigable zeal in the promotion of religion and education among the lower orders of his parish, many of whom he gratuitously educated and clothed out of his private resources.

The old building in Rosemary-lane having become ruinous, the parochial establishment was in 1815 transferred thence to the new edifice in Exchange-street, styled St. Michael's and St. John's chapel.

CHAPTER IX.

THE OLD BRIDGE—THE BRIDGE-STREET—GORMOND'S GATE —THE NEW-ROW—MULLINAHAC.

No record has hitherto been discovered to determine the period at which the first bridge was erected across the Liffey at Dublin. The native Irish chroniclers state that King Melaghlin or Malachy, in the year 1001, built a causeway at *Ath Cliath* or Dublin till it reached half the river (Do·cor Ath cliath do denamh La Maelsechlainn, go suige le·t na h-abunn); and the ancient historical narrative of the wars of the Irish with the Northmen, in describing the last combat which took place on the battle-field of Clontarf, A. D. 1014, says: "Then the men of Connacht and the foreigners of *Ath Cliath* (Dublin) commenced to slaughter each other, and but few escaped on either side. This was the last general fight on *Cluain Tarbh*, and of the two battalions of the foreigners of *Ath Cliath* who had come thither, there survived but nine men, who were pursued by the household troops of Tadhg O'Kelly (King of Hy Many), and slain at the head of the bridge of *Ath Cliath* that is the Bridge of Dubhghall. These details are narrated as follows in the original work:

"Iomdusa Connacht: Do gabadar sein acas goill Ath cliath as commarbad a ceile, acus ba suaill nas bo comtuitim doib uile le·t as le·t, acus is é sin imbualad déidenach boi as Cluain tarb. Acas ni deachaid don dara cat do cuatar goill Ath cliath ann as aen sian act nonbar aimain, acus so leansat luct tige Taidg i Ceallaig iad, gus marbsat a-cenn droichit Ath cliath iad .i. droicet Dubgaill."

A pedigree in the "Book of Leinster" mentions that Maelmordha Mac Murchadha was slain after the same battle by

Gilla Barrini at the "Bridge of Dubhghall;" and the native annals record that in 1112 the great northern clan of Cineal Eoghain ravaged Fingal as far as the "Bridge of Dubhghall."

Of the personage from whom the Bridge of Dublin acquired the title of *Droicheat Dubhghaill*, no account is now extant. The name *Dubh-Gall* signifies literally a black or dark-complexioned foreigner; the appellation of *Gall* or stranger having been indiscriminately used by old Irish writers to designate the inhabitants of distant countries. The Tuatha de Danann tribes who settled in Ireland at a very remote period have been always described as a dark-complexioned people, highly skilled in arts and mechanism; we find, however, that the name of Dubhghall existed among the northern Irish clans in the tenth century, and Dubhghall, son of Amhlaeibh, one of the "Tanists," or heirs apparent, of the Northmen, is recorded to have fallen at the battle of Clontarf, A. D. 1014.

From being the medium of communication with the Scandinavian colonists on the northern side of the Liffey, the bridge was occasionally styled, in early Anglo-Irish documents, "Pons Ostmannorum," or the Bridge of the Ostmans, whence its erection was conjecturally ascribed to the Danes, styled *Dubh-ghaill* by Irish chroniclers. This supposition, however, was mainly supported by a misinterpretation of the phrase *Droicheat Dubhghaill*, meaning literally the bridge of a certain person named Dubhghal, Dugald, or Doyle—whereas, had it been designed to convey the idea of the bridge of the Danes, the correct construction of the phrase would have been *Droicheat na-n-Dubhghall*. We have, moreover, no notice of any bridge having been built in Ireland by the Scandinavians, while various bridges are stated to have been erected by the native Irish at an early era. Fiachna, King of Uladh, or Ulster, in the eighth century, is recorded to have been styled "Black Fiachna, the Bridge-builder," from the edifices erected by him: "ar lair," writes Mac Firbis, "do fonadh droicheadh

na feirri agus droicheatt Mona Dainn et alior, gona Fiachna dub droitcheach a ainm fiben." The name of Drogheda, Latinized into *Vadi-pontum*, or *Pontana*, was originally formed from the Gaelic *Droicheat atha*, signifying the Bridge of the Ford. King Cormac's *Sanasan* or Glossary, compiled in the ninth century, tells us that the word *Droichet*, then and still used by the native Irish to designate a bridge, was derived either from the verb *Doroichet*, to pass, or from the word *Drochshet*, a strait or bad passage: "Droicet .i. doroichet each tarir ón ur co araile do'n uirce no na fede: drochfet din i fét direch, ar ir droch cach n-direc .i. ni talla nemdirge do ar nab tuledach. No droch-fet ar a olcár."

The old Brehon Laws required that the *Ollamh Saer* or chief builders should be proficient in the art of erecting bridges, the payment for which was minutely regulated, and the art displayed in the construction of various ancient stone edifices in Ireland confirms the accounts transmitted to us of the skill of the early Irish architects, one of the most eminent of whom was *Goban*, whose father Tuirbhi possessed the locality a few miles from Dublin, now styled Turvey, and formerly called *Traigh Tuirbhi*, or the strand of Tuirbhi, "the affectionate keen father of Goban." Goban, who flourished in the seventh century, is still commemorated in the traditions of the peasantry as "*Goban Saer*," or Goban the artificer, thus confirming the ancient prediction that his fame as a builder both in wood and stone would exist in Erin to the end of time; "famossisimus," says the old writer, "in omni arte lignorum et lapidum erat in Hibernia nomine Gobbanus, cujus artis fama usque in finem sæculi erit in ea."

One of the public city officers, cursed by Lorcan O'Tuathal, Archbishop in 1162, is recorded to have died from the effects of a fall upon the Bridge of Dublin; various grants of land in the vicinity of which are still extant. King John, in 1200, exempted the citizens from the impost of pontage, a tax levied for building and repairing bridges; and in a despatch dated

23rd August, 1214, the same monarch informed the Archbishop, Henri de Loundres, that he had given the citizens permission to erect a new bridge across the Liffey, and to take down the former one, should they so desire—"quod," says the record, "fieri faciant unu˜ ponte˜ ut^{a} aqua^{e} de Avenlith ubi poci^{9} viđint expedire ad utilitate^{e} civitatis n're, et qđ aliu^{e} ponte^{e} ult^{a} aquam illam pri' factu^{e} dirui facia^{e}t, si hoc expediens fuerit i^{e}dempnitati eor^{e}, et ideo vob' mandam' qđ hoc ita fieri permittatis." The existence of the ancient bridge here referred to is further confirmed by the following statement: "In sinking for a foundation for the south abutment of Whitworth Bridge, in 1816, it was found that the foundation of the Old Bridge, which occupied the site, stood upon the ruins of another still more ancient. The stones of which it was formed rather resembled Portland stone than any of the sorts found in Ireland. These were regularly laid, connected by iron cramps, on a platform of oak timber, supported by small piles, shod with iron, which was completely oxidated, and being incrusted with sandy matter, the lower ends of the piles were as hard as stone, as if entirely petrified. It is supposed," adds our authority, "that the Old Bridge was first constructed as early as the reign of King John, but these ruins indicate that a bridge of a better and more artificial construction had, at a more remote period, preoccupied the situation."

On the 3rd of July, 1215, King John formally granted his charter to the citizens of Dublin, authorizing them to erect a bridge across the Liffey, in such a situation as they deemed most expedient: "Quod faciant unum pontem ultra aquam de Avenlith, ubi ꝑviđint s^{i} ꝛ civitati nr̃e ꝑdc̃e mag' expedire."

The old Anglo-Irish tradition relative to Little John's visit to Ireland is narrated as follows by a local chronicler in the sixteenth century: "There standeth in Ostmantowne Greene an hillocke, named Little John his shot. The occasion proceeded of this. In the yeere one thousand one hundred

foure score and nine, there ranged three robbers and outlaws in England, among which Robert Hood and Little John were cheefeteins, of all theeves doubtlesse the most courteous. Robert Hood being betraied at a nunrie in Scotland called Bricklies, the remnant of the crue was scattered, and everie man forced to shift for himselfe. Whereupon Little John was faine to flee the realme by sailing into Ireland, where he sojourned for a few daies at Dublin. The citizens being done to understand the wandering outcast to be an excellent archer, requested him hartilie to trie how far he could shoot at random: who yeelding to their behest, stood on the Bridge of Dublin, and shot to that mole hill, leaving behind him a monument, rather by his posteritie to be wondered, than possiblie by anie man living to be counter-scored. But as the repaire of so notorious a champion to anie countrie would soone be published, so his abode could not be long concealed: and therefore to eschew the danger of lawes, he fled into Scotland, where he died at a towne or village called Moravie."

A deed of 1307 mentions shops with certain other buildings upon the Bridge; and Edward II., in 1310, licensed Geoffroi de Mortagne, citizen of Dublin, to erect a well fortified and embattled tower on the southern end of the bridge, and a second tower at the corner of the wall from the aforesaid bridge towards the west, permission being granted to De Mortagne to build his own houses between those erections.

The citizens having complained that De Mortagne had encroached upon the city wall, Edward II., in 1313, directed John Wogan, then justiciary, with the Chief Justice of the King's Bench, to examine those buildings, and restore the wall to its former condition, by the removal of all obstructions.

Letters Patent were granted on the 24th of October, 1348, to John De Graunstete to found and construct a chapel on the stone bridge of Dublin, in honour of the Virgin Mary, with an endowment of one hundred shillings annually for the support of two chaplains to celebrate divine service therein

daily for Edward III., Queen Philippa, their ancestors and successors, also for the welfare of the founder, the Mayor, and commonalty of the city, and for the souls of all the faithful departed. Richard II., in 1385, in consideration of the damages and inconveniences which ensued to himself, the citizens, and other subjects of Ireland, by the fall of the great bridge of Dublin, and desiring to provide for its repair, granted to the Mayor, bailiffs, and citizens, his ferry beyond the river Liffey, with all the profits and customs for four years; empowering them to take for every passenger a farthing; for every cow, horse, &c., of twelve pence value and above, and every carcase of beef, a halfpenny; for every sheep, hog, or carcase of the same, a farthing; and in reasonable proportion for all other things at discretion, according to their quantity and value; the same, above the reasonable costs of the ferry, to be expended in rebuilding the Bridge, under the inspection of the Abbot of St. Mary, Edmund Serle, Nicholas Sergeant, Robert Burnell, Nicholas, twelfth Baron of Howth, John Birmingham, and Thomas Maurewarde, to be faithfully expended by them annually during the said term.

During the viceroyalty of Richard Duke of York, 1478–9, a corporation styled the Guild of English Merchants trading in Ireland, or the Fraternity of the Blessed Virgin Mary, was established in the building called the Chapel del Marie du Grace, on the "Brygge end," Dublin. A Parliament held at Dublin in 1481 enacted a Statute incorporating this body at the petition of its master and wardens, James Welles, Thomas Whelbred, and Richard Pylkynton, authorizing the admission of honest and skilful men and women into the Fraternity, and prohibiting all English merchants, except members or agents of the Guild, from trading in those parts of Ireland where the writ of the King of England was obeyed. The Fraternity was authorized to elect masters and wardens, to enact laws for their own government, to appoint beadles, use a common seal, to hold a court, and adjudicate upon all disputes and dif-

ferences arising amongst the English merchants trading in Ireland, and to commit all transgressors to the city gaol or to the Castle, the constable of which was directed to receive prisoners upon the warrant of the master and wardens of the Guild. The Fraternity was also licensed to acquire property to the annual value of forty pounds for the support of their institution, and the maintenance of a priest to celebrate divine service daily for the welfare of the King, the Lord Deputy, and all members of the Society. The chantry of the Guild of Merchants, having fallen into disuse at the Reformation, was leased to Ralph Grimesditch, who in 1592 paid an annual rent of 13*s.* 4*d.* as "farmer of a chapel called Our Lady's Chapel, on the north side of the Bridge." Dr. Thomas Burke, Roman Catholic Bishop of Ossory, who erroneously ascribes the construction of the Bridge to the Dominican order, tells us that he remembered having seen in his youth an ancient vase on the Bridge, which, according to tradition, had been used for holding holy water to sprinkle the passengers. The Bridge-gate is described, in the reign of Elizabeth, as "a square tower, two storie hie, the loer storie is a vawte with two lowps, the upper storie is a timber lofte and no lowpe. The towre is square, eighteene foote one waye, and fourteene foote another waye, the wall seven foote thicke, and thirty foote hie from the pavement." A public clock was, in 1573, set up on the southern side of this gate, on the northern end of which were subsequently erected the royal arms with an inscription, dated 1593, in which year the edifice was repaired, having become decayed through age.

After the execution of Sir Felim O'Neil, in 1652, his head was "set upon the gate that stood at the foot of the Bridge," his body having been cut into quarters, which were sent to different parts of the kingdom.

The "Old Bridge," popularly so called, continued to be the only edifice of that nature connecting the northern and southern sides of the city of Dublin, until the erection of the "Bloody

Bridge" in 1670. A Statute passed in 1697 enacted that lamps should be erected for "sufficiently enlightening the Old Bridge," the feat of leaping off which into the Liffey became, at the commencement of the eighteenth century, much in fashion among the apprentices and youths of Dublin. With reference to the performance of this exploit the biographer of Charles Macklin, the actor and dramatist, observes that: "While at school he was celebrated for feats of prowess and valour. He was more than a match at boxing and cudgel-playing for any boy of his age—and excelled in swimming, even there, where that art has always been carried to a degree of perfection so great as to surprise all foreigners who have occasion to visit Dublin. The practice of leaping off the bridges of Dublin, and off the masts of ships into the river, was not then so common as it has since become. It was at that time (1705) deemed an act of heroism, and Macklin was among the first, if not the very first, who undertook that seemingly hazardous feat of leaping from the Old Bridge into the Liffey."

Among the notorieties of Dublin for half a century, from the year 1720, was a poor paralyzed cripple, popularly styled "Hackball," who stationed himself on the Old Bridge, whence he occasionally drove through the city in a small car drawn by a young mule or by two large dogs. Various attempts made to restrain him from begging having proved ineffectual, he became generally recognised as King of the Dublin Mendicants, and many *jeux d'ésprit* in prose and verse were published relative to "His Lowness, Prince Hackball."

The Old Bridge, built upon four arches, "remained a long time mouldering in decay; a blemish amidst so many fine pontal edifices;" and Dr. John Rutty, the Quaker naturalist, was so strongly impressed with the belief that the structure would fall while he was crossing it, that for thirty years he made a detour to avoid that danger. The Old Bridge was at length replaced by Whitworth Bridge, so styled from its foundation having been laid on the 16th of October, 1816,

by Charles Earl of Whitworth, then Lord Lieutenant of Ireland.

The passage from the southern end of the Bridge to Cook-street was anciently known as "Vicus Pontis," and still retains the name of Bridge-street. Portion of Bridge-street was destroyed in 1303 by a fire, which also consumed various rolls of particulars ("Rotuli particularum") in the custody of John le Sargeaunt, then resident in this locality.

Mr. Plunket's house in the Bridge-street is mentioned as one of the places frequented by Roman Catholic priests in the reign of James I., and the order of Capuchins, established for the first time in Ireland in 1623, under the presidency of Father Edmund Ling, founded a convent about that period in this street, where they celebrated Mass and preached in "a pretty little chapel or chamber." A Dublin writer in 1634 comments as follows on the costumes of the Capuchins and Franciscans:—

"The Capuchin hath a large frise coat to the foot, with a piece of course canvas square, one halfe yard upon the back, girded unto him with a rude massie rope, with a great knot before, and unto this coat sewed a steepled hood, or capuch, from whence they have the name of Capuchins, of well-neere two foot long, from the basis to the conus, and over this coat they have a cloake of the same frise, comming a little below the waste. When as the Cordelier professing the same order of S. Francis, and the same rule, hath a coat of much better frise, without that square canvas on the back, with a hood or a capuch not steepled at all, but round, and fitted unto his head, a girdle of a cord, from whence he hath his name of Cordelier, the same handsomely wrought with many artificiall knobs, orderly placed by equall distances, a sleeve, O, heavenly wide, which, besides the arme, will well containe a couple of cheeses quartered, or a gamon of bacon a-piece, or as many puddings as would well neere serve a whole convent of friars for their breakfast, and over all this they have a cloak of the same frise descending

almost unto the foot. Observe then how different these habits be, and yet these Franciscans againe which are of the reformation of S. Diego, they have a distinct habit both from the Capuchin and Cordelier."

In 1630, the Capuchin Convent, with another Roman Catholic chapel in Bridge-street, was seized by the Government, and, with the Jesuits' College in Back-lane, conferred on the University of Dublin, from the records of which it appears, that "two Bachelors were appointed Masters in Bridge-street, and their place to be annually elective. And, some time after, there is an entry that a Bachelor was appointed Lecturer of all the Undergraduates in Bridge-street, to receive a quarterly tuition, and also the same quarterly rent for their chambers as were paid in Trinity College, viz., 3*s*. 4*d*. from a Fellow Commoner, and 1*s*. 8*d*. from a Pensioner. How long these houses remained in the possession of the College cannot be ascertained. They were certainly occupied by them in 1637. The enemies of Lord Strafford laid to his charge at his trial, that he had restored to the Papists two Mass-houses which had been assigned to the use of the University; but he defended himself by alleging that they had been restored in consequence of suits at the Council Board; and that he had endeavoured to maintain their seizure." The University located about eighteen scholars in this convent, which was styled "St. Stephen's Hall," prayers being read there twice a day, and it continued to be known as "the College in Bridge-street," down to the year 1647.

Roger O'More of Ballynagh, the originator of the Irish movement in 1641, is stated to have escaped apprehension on the 22nd of October in that year, by removing from his lodgings at the house of Moor, an inhabitant of Bridge-street. "Next morning he heard of the seizure of Maguire and Mac Mahon, that a diligent search was made for him, and a large reward offered for apprehending him. Some friends got a boat, put themselves in sailors' clothes, and he, in the same

garb, got into it, was rowed to Island Bridge, from whence in time of the night, he got to his daughter, Sarsfield's, at Lucan, rested a few hours, and went to Ballynagh, where he had hopes of being able to conceal himself, as the country was then all wooded, and that he had some dependence on the people."

The host of Roger O'More appears to have been Patrick Moor, merchant, father of Dr. Michael Moor, who was born in Bridge-street in 1640, and after having completed his studies abroad, was appointed Vicar-General of Dublin by Patrick Russell, Roman Catholic Archbishop of that See. Moor was the chaplain and confessor of the Duke of Tyrconnell, on whose recommendation James II. appointed him Provost of Trinity College, the library of which he preserved during the Williamite wars, after which he retired to Paris, and was there "highly caressed on the score of his learning and integrity." He was subsequently appointed Censor of books at Rome, and appointed Rector of, and Professor of Philosophy and Greek in, Cardinal Barberini's newly erected College of Montefiascone, which, in consequence of its progress under his government, was presented by Innocent XII. with an annual donation of two thousand crowns. Moor returned to France after the death of James II., was twice appointed Rector of the University of Paris, Principal of the College of Navarre, and was nominated Royal Professor of Greek and Hebrew by Louis XIV., who was directed by him in restoring and new-modelling the University of Paris, until then "perplexed by the quiddities and entities of the Peripatetic School." Moor established a Chair for Experimental Philosophy; and principally on his account Louis XIV. founded the College of Cambrai. He was so distinguished for pulpit eloquence, even in the era of Burdaloue, Bossuet, and Massillon, that the city of Paris selected him in 1702 to deliver the annual éloge upon Louis XIV.: "le Sieur Morus," says a French contemporary, "Recteur de

l'Université de Paris, et cy-devant President du College de Dublin, prononça, avec beaucoup d'éloquence, le panégyrique du Roy, fondé par la Ville, qui s'y trouva en corps, avec un grand nombre de persones de qualité."

"Dr. Moor joined with one Dr. John Farrelly in purchasing a house contiguous to the Irish College for the reception of such poor young men of Ireland who came there to study. He was blind for some years before his death, and obliged to keep a person to read to him, who made him pay dear for his trouble by embezzling and selling many hundred volumes of his choice library, the remainder of which he bequeathed to the Irish College, as he did his plate to the Leinster Provisor. He died, aged 85, in his apartments of the College of Navarre, on the 22nd of August, 1726, and was buried in the vault under the chapel of the Irish College, as he had requested in his lifetime."

Moor's published works are principally Latin philosophical treatises, deprecatory of the system of Descartes. Among his pupils, who, we are told, became the most celebrated in Europe, he numbered Boileau, Fontenelle, Montesquieu, Fleury, Languet, Porée, and, with many others, the famous Rollin, his immediate successor.

A place called "The Cucull or Coockolds Post," noticed in the sixteenth century as "hard by Gormond's Gate," was subsequently built upon, and in 1669 Alderman Peter Wybrant held "a corner house, called Cuckold's Post, at the end of Bridge-street, half standing in Pipe-street, and half in Bridge-street."

Among the residents in Bridge-street were Sir Paul Davis, Principal Secretary of State, 1661–1665; John Cheevers, whose son Edward was created Viscount of Mount Leinster and Baron of Bannow by James II.; Simon Luttrell of Luttrellstown, ancestor of the Carhampton family; Sir Erasmus Borrowes of Grange-Mellon, county of Kildare; and Sir John Read, racked in 1641 by the Lords Justices, who endeavoured

to extort information from him concerning the relations of Charles I. with the Confederate Irish.

Here also resided Patrick Darcy, seventh son of Séamus or James O'Dorchaidhe, surnamed *Riabhach*, or the Swarthy, head of the Galway sept of that name, although modern pedigrees have been constructed to prove that this family was descended from the D'Arcys of France.

Patrick Darcy, born in 1598, was one of the most eminent Irish Roman Catholic lawyers of his time, and took an active part in the Parliamentary proceedings in 1640–41, having been selected in June of the latter year to deliver an argument at a conference of the House of Commons with a Committee of the Lords, on certain questions propounded by the Judges. His oration on this occasion was printed at Waterford in 1643, and republished at Dublin in 1764. Darcy became a member of the Supreme Council of the Confederate Irish, by whom he and his nephew Geoffrey Browne were appointed to draw up the articles of peace with the Marquis of Ormond in 1646; and he was subsequently nominated one of their commissioners to raise an army of ten thousand men, and to tax the kingdom for their pay to aid Charles I. against the Parliament. In 1660 Darcy acted as second to Sir Jerome Alexander, second Justice of the Common Pleas in his quarrel relative to precedency with his brother Judge, Sir William Aston. Darcy died in 1668, and was buried in the old Abbey of Kilconnel, county of Galway, leaving an only son, James. His house in Bridge-street, after 1641, became occupied by Derrick Westenra, a Dutch merchant, who, with his brother Warner, was naturalized in 1661. Warner Westenra purchased considerable tracts of land in the King's County from Colonel Grace, and by marriage with Elizabeth Wybrants, became ancestor of the present Lord Rossmore. Copper tokens are still extant, issued in 1665 by Warner Westenra, whose name was for some time preserved in a lane off Bridge-street, called "Westenra's-alley." On the eastern side of Bridge-street was the resi-

dence of Sir George Gilbert, Coroner of the city, and Mayor in 1661, who in 1675 was appointed Keeper of his Majesty's great beam and common balance, with license of setting up the same in all ports, cities, and boroughs in Ireland for sixty-one years.

Among the residents in Bridge-street at the Restoration were the Marquis of Antrim; the Duke of Marlborough's father, Sir Winston Churchill, one of the Commissioners of the Court of Claims; and Sir Hercules Langford, whose estates passed to the Rowleys by the marriage of his daughter Mary to Sir John Rowley in 1671.

Of the merchants who resided here about the same period may be noticed Marks Wolfe, whose name was preserved in Wolfe's Alley; John Desminier, "at the Sugar Loaf," Lord Mayor in 1666; Walter Motley, Lord Mayor in 1689; Sir Michael Creagh; and Alderman Luke Hore. The latter was appointed by James II. in 1689 to receive the money subscribed for the relief of his sick and wounded soldiers:—

"Whereas," says the King, in a Proclamation dated 5th August, 1689, "an address hath been made to us by several good and pious persons, for our license to make a collection, for the better assistance of such of the souldiers of our army, as now are, or shall be, sick and wounded in our service,—We could not but very well approve of so charitable and Christian-like a proposal, and have therefore thought fit hereby, not only to license, but also earnestly to recommend the same to all the nobility, gentry, and others throughout this kingdom, to contribute towards so good a work, in such proportion as they shall think fit. And for the further promoting and effecting thereof, We do hereby likewise recommend it to the several Archbishops and Bishops, as well Roman Catholicks as Protestants, to appoint in their respective diocesses and parishes, some fit persons to demand and receive the benevolence and charity of all good Christians for the use of the said sick and wounded souldiers; and that they do also take care, that the

names of the persons who shall so contribute, together with what money shall be so collected upon that occasion, be returned and paid into the hands of Luke Hore of Dublin, merchant, who is hereby authorized to receive the same. And we shall take care that the same (over and above our allowance to such sick and wounded souldiers) be applied and issued from time to time, for the use and purpose aforesaid."

Sir Michael Creagh sat as Member for Dublin in the Jacobite Parliament, was elected Lord Mayor in 1689, and appointed Paymaster-General by James II., for whom he levied an infantry corps styled Creagh's Regiment. After the Williamites had obtained possession of the metropolis, Creagh's house, together with his plate and goods, stated to have been of very great value, was seized and embezzled by Coningsby, one of the Lords Justices. Creagh subsequently solicited either a restitution of portion of his property, or a pension upon the establishment of Ireland; and in a memorial to Lord Carteret, dated 23rd of November, 1725, he speaks of the "vast losses and innocent sufferings" of himself and his three sons; adding that he had been "reduced to the utmost want and indigency, whilst serving His Majesty or the Crown, it being now two years and a half ago since the petitioner and family parted from London." Creagh's name is appended to a broadside, styled "A Poem to his Excellency the Lord Carteret, Lieutenant-General and General Governor of his Majesty's Kingdom of Ireland, upon his safe arrival in said Kingdom." Addressing the citizens of Dublin in 1727, Creagh alludes to his having resided for seven years in Amsterdam, and speaks as follows of himself:—"I have once been elected and sworn chief magistrate of this city, and served the usual time thereunto, though I have paid dear for it, and that but little regard is now had for my sufferings upon that account, though it were but reasonable that some consideration were had for what is justly due to me upon said account, and what all those, who preceded, and succeeded me in said station, have had to

this time, I mean the £500 out of the Exchequer, besides the rest, and the more than ordinary expenses, charge, and trouble, I have been at, to save and preserve this city, and its inhabitants, when crowded and overcharged with French and other foreign Popish troops, who aimed at nothing more than the plunder and ruin, chiefly of the Protestant inhabitants; and but myself and regiment the chief protectors, and opposers to said mischief (as the worthy prelate, his Grace my Lord Archbishop of Dublin, has solemnly certified, since my coming last for Dublin), that I am, in some measure, intitled to wish and desire its welfare, and consequently may without offence to any body, give my advice and opinion to promote the publick welfare, both spiritual and temporal of its inhabitants."

In Bridge-street, in one building, were held the Marshalseas of the city and the Four Courts, until the removal of the former in 1704; the latter prison was subsequently transferred to Molesworth's Court, an Act of Parliament having been passed in 1698, directing the separation of these two gaols.

A Dominican convent was established on the eastern side of Bridge-street about the year 1708, mainly through the exertions of the Rev. Stephen Mac Egan. Nine clergymen resided in this convent, in which a sermon was preached in the Irish language at 7 o'clock on every Sunday morning. The most eminent divine connected with this convent was Dr. Thomas Burke, Roman Catholic Bishop of Ossory from 1759 to 1786, and author of the history of the Irish Dominicans, published in 1762, under the title of "Hibernia Dominicana." Dr. Burke compiled the offices of the Irish saints appended to the Roman Catholic Missal and Breviary, and also issued, in 1772, a supplement to his "Hibernia Dominicana." The Dominicans removed from Bridge-street about 1770, from which period their establishment there, to which there was also an entrance from Cook-street, became the Roman Catholic chapel of St. Audöen's parish, for which purpose it was

used till the completion of the new edifice in High-street, within the last few years.

In Bridge-street resided Dr. Walter Skelton, Roman Catholic Dean of Leighlin, and Rector of the parish of St. Peter, Dublin. Skelton, who was educated at the Irish College at Paris, and ordained in 1688 at Kilkenny, by the Roman Catholic Bishop of Ossory, acquired great reputation as a mathematician, and became the instructor of Charles O'Conor of Balenagar, who was sent to Dublin in 1727 to study mathematics, and make a further progress in the dead languages. The Rev. Charles O'Conor has left us the following notice of his grandfather's instructor: "A Mr. Walter Skelton, a Roman Catholic priest, to whose care Mr. O'Conor was consigned in Dublin, and whose many acts of friendship he often mentioned to me with grateful remembrance, was well aware of the many inconveniencies brought upon youth by confining them too long to Greek and Latin. He was satisfied that his pupil should perceive the beauties of Virgil and Horace, Homer and Demosthenes; and instead of the eternal pedantry which prevailed at this time, not only among the poor vulgar Irish, but even at College, he showed him the cause of the variety of the seasons, of the inequality of days and nights, the wonders of vision, the nature of fluids, and the order of the universe. 'Mr. Skelton,' says he, in a letter to his friend Dr. Carpenter, 'was the first who gave me a relish for these entertaining, edifying, and sublime studies; my mind was enlightened, and my heart, contracted hitherto by the narrowness of such selfish and bigoted times, began to dilate and to expand itself by contemplation.—What is the reason, said Skelton to me one day after dinner, that you see the light of the sun after sunset? I made some ridiculous answer, upon which he smiled, and taking the punch bowl, observe, said he, the sprig at the bottom of this bowl; withdraw from it just to such a distance as merely to lose sight of the sprig, and no more. When I had done so, he took the

kettle, poured in some water, and without his moving the bowl, or my moving from my place, I again saw the sprig. There, said he, is one of the wonders of vision, and you will not tell why or how you see the light of the sun after sunset, until you can explain the cause of this other phenomenon, no less extraordinary. Here,' adds O'Conor, 'I called to him eagerly for an explanation, which he gave, on condition that I would apply to natural philosophy.'"

Skelton died in Bridge-street on the 31st of October, 1737, and was buried in the church of St. Fiech, at Sletty, in the Queen's County, which had been the ancient inheritance of his ancestors.

In Bridge-street, in 1739, died John Dowdal or Dorrell, Provincial of the order of Augustinian hermits, and author of a Life of St. Augustin, and of a Treatise on the Infallibility of the Roman Catholic Church. Having studied in the great Augustinian Convent at Paris, he was appointed, on his return to Ireland, preacher to James II., after whose dethronement he was intrusted by several English noblemen with the education of their children, whom he accompanied in their travels. Dowdal revisited Ireland in 1727, and in the succeeding year was appointed Provincial of his order, which office he held till the period of his death.

At the sign of the "Crown" in Bridge-street a masonic lodge used to assemble in 1751, on every second Thursday. David Gibson (1755) and Bartholomew Gorman (1763–1771) publishers, also resided in this street, which in the middle of the last century was chiefly occupied by merchants of wealth and eminence, amongst whom was Thomas Braughall, afterwards distinguished as an active advocate of the removal of the disabilities of the Irish Roman Catholics. Braughall's house, No. 13, Bridge-street, came in 1785 into the possession of another merchant named Oliver Bond, a native of the north of Ireland, who, from the year 1782, had traded in Pill-lane as a wholesale woollen draper. Bond became

a prominent member of the original Society of United Irishmen of Dublin, and on the 1st of March, 1793, he, together with the Hon. Simon Butler, were committed to Newgate by the House of Lords, and condemned to pay each a fine of £500, for having, as chairman and secretary of a meeting of the Society, authorized the publication of a document condemning the inquisitorial proceedings of Parliament, and setting forth the limits of the powers of the House of Peers. At a full meeting of the Society held on the same day, Beauchamp Bagenal Harvey, chairman, and Thomas Russell, secretary, a resolution was passed that "a deputation of five do wait, as early as possible, on the Hon. Simon Butler and Mr. Oliver Bond, to express the feelings of this Society as men, as citizens, and as United Irishmen, on the events of this day; to testify our warmest sense of gratitude for their dignified and magnanimous avowal of the resolutions of this Society before the House of Lords; and to pledge to them our lives, our fortunes, and our sacred honour, that we will never forsake our officers, nor abandon the post of legal and constitutional principle which we and our officers have hitherto maintained, unshaken, unseduced, and unterrified." Bond and Butler were obliged to discharge the fines imposed upon them, and excluded from making any appeal by the payment having been enforced at the Treasury without passing through the ordinary medium of the Revenue side of the Exchequer. On their egress from gaol, on the 16th of August, 1793, after the expiration of the term of their imprisonment, the Society presented them with a congratulatory address on the sacrifices which they had made in support of the objects of their institution. Bond, who became "prosperous in a very extensive trade, and by that tie connected with every part of the kingdom," was described as "a man of strong mind and body, and of talents which, if perverted to the purpose of mischief, would become formidable indeed." In 1797 he was exceedingly active in administering the oath of the United

Irishmen, and in arming and embodying men for the promotion of the objects of the Association, whose meetings were generally held at 10 A.M., at his house, where Thomas Reynolds, the informer, was sworn in early in the year 1797. On the 19th of February, 1798, a provincial meeting, held at Bond's, passed a resolution: "That we will pay no attention to any measure which the Parliament of this kingdom may adopt, to divert the public mind from the grand object we have in view, as nothing short of the entire and complete regeneration of our country can satisfy us." This meeting was adjourned to Monday, the 12th of March, which was appointed for the general assembly of the Delegates from the province of Leinster. Information relative to those movements having been conveyed to Government by Thomas Reynolds, a warrant was issued against the suspected members of the Society, and committed for execution to William Swan, justice of the peace, who having on the night of the 11th of January privately reconnoitered Bond's house, proceeded thither at 11 on the following morning, accompanied by twelve sergeants in coloured clothes. Sergeant-Major Galloguely was the first who entered the house, and finding Bond standing in the middle of his office, on the left side of the door, talking to two ladies and gentlemen, repeated to him the pass-words, "Where's Mac Cann? Is Ivers from Carlow come?" Before Bond had time to make any reply, Swan entered and stated he had a warrant against him for high treason, and that he and all his inmates were the King's prisoners. Bond was secured without any resistance; and Swan gives the following account of his subsequent proceedings:

"I then bounced up stairs; the sergeant had got into the lower part, but I bounced immediately after, and proceeded to the room—a back room—that appeared to be an addition to the house, where I received positive information they were to meet. Upon entering the room, I saw a number of persons about the room in small groups, and one man

sitting at the table, with pen, ink, and paper, and a prayer-book. I snapped at the paper directly; my anxiety to seize the paper was so great that the man sitting at the table took advantage of it, and went among the groups, so that I could not identify him. The paper was fresh written—the ink hardly dry. I then, after seizing the paper, directed the several persons to hold up their hands, to prevent their destroying their papers, as I had previously directed the serjeants to be particularly attentive to watch the hands of the people, and if they saw any papers to bring them immediately to me." Under the table was found a shamrock made of green ribbons, inscribed in gold letters, "Erin go bragh," underneath which was a harp without a crown; and Sergeant Mac Dougall of the Dumbarton Fencibles raked with his bayonet from under the grate a small account or memorandum-book, with some other papers. The prayer-book found on the table had been used by the Delegates in swearing that they had been duly elected to attend the Council; and among the documents seized, which consisted of various letters, provincial returns, and accounts, was a list of printed toasts and sentiments, including the following: "The green flag of Ireland—May her sons unite and support it." "Ireland a republic and the world free." "A speedy and radical reform." "May revolution never cease till liberty is established." "The United Irishmen—success to their efforts." "Mother Erin dressed in green ribbons by a French milliner, if she can't be dressed without her." The Delegates arrested at Bond's were—Peter Ivers, Laurence Kelly, George Cummins, John Lynch, Laurence Griffin, Thomas Reynolds, John Mac Cann, executed on 28th July, Patrick Devine, Thomas Traynor, William Michael Byrne, hanged on 19th July, Christopher Martin, Peter Bannan, James Rose, and Moore's friend, young Edward Hudson, who was said to have fainted when Swan entered the room. Bond was brought to trial for high treason on the 23rd and 24th of July, 1798, and although defended by Curran and Ponsonby, the

jury, after a deliberation of seven minutes, returned a verdict of guilty. When asked what he had to say why sentence should not be passed upon him, Bond made no reply, and Justice Day, addressing him, remarked: "It is a melancholy subject of reflection that a gentleman of your condition and figure in life,—who, under the existing laws and constitution, which you would have subverted, have flourished and accumulated great property—in the prime of life and vigour of health—endued by nature with rare accomplishments of mind and person, should have unfortunately, not only for yourself and afflicted family, but for that country to which you might have been an ornament, perverted those precious gifts of Providence, and have made so unhappy and calamitous a use of them." At the conclusion of his address, Judge Day pronounced the following sentence upon the prisoner: "You, Oliver Bond, are to be taken from the place in which you stand to the gaol from whence you came, and thence to the common place of execution, there to be hanged by the neck, but not until you are dead, for while you are yet living, your bowels are to be taken out and thrown in your face, and your head is to be cut off, and your head and limbs to be at the King's disposal." Bond subsequently received a conditional pardon, but died of an apoplectic attack in Newgate; his house is now known as No. 9, Lower Bridge-street.

Various meetings of the United Irishmen were held in the "Brazen Head," an inn located, from the year 1668, in a recess at the rere of the western side of Bridge-street, where it still exists. At one of those assemblies, in February, 1797, Oliver Bond laid before the Society a plan for obtaining possession of the metropolis; and some days after the arrest of the Delegates, another meeting held here was attended by "one Michael Reynolds of Naas, who was said to be a distant relative of Mr. Thomas Reynolds, and who had been particularly active in the Society, and useful to it. This young man addressed the meeting at some length; he said that circumstances had lately

transpired in the country, and steps, with regard to individuals, had been taken by Government which made it evident that a traitor was in their camp, who must belong to one of the country committees, and one who held a high rank in their Society: that traitor, he said, was Thomas Reynolds of Kilkea Castle, and if he were allowed to proceed in his career, they and their friends would soon be the victims of his treachery. In a tone and manner which left an indelible impression on the minds of his hearers, and produced an extraordinary effect, he asked if the Society were to be permitted to be destroyed, or if Reynolds were to be allowed to live; in short, he demanded of the meeting their sanction for his removal, and undertook that it should be promptly effected. The proposal was unanimously and very properly rejected by the meeting." Michael Reynolds, who later in the same year led the peasantry in their attack upon the barracks of Naas, was a "young man of great muscular strength and activity, of a short stature and dark complexion, and somewhat celebrated in the country for his horsemanship."

Until late in the last century the only passage from the upper part of Bridge-street to the western side of the town was through "Gormond's-gate," at the south-western extremity of the street; the site of the present upper Bridge-street being occupied by the "Black Dog" Gaol, and New Hall Market, the latter containing upwards of eighty butchers' stalls, for which the city received an annual rent of £239 15*s*.

Gormond's Gate, or "Porta Gormundi," in the city wall, appears to have been so styled from the personage whose name is preserved in "Grange Gorman," on the northern side of the city, and who, according to legendary chroniclers, was an African prince, who subdued Ireland, and subsequently with his Irish troops, aided by Hengist and Horsa, conquered the kingdom of England. These legends were resorted to by the lawyers employed to compile the Statute declaring Elizabeth's title to the kingdom of Ireland in 1569, which

document sets forth that "afore the comming of Irishmen into Ireland they were dwelling in a province of Spain, called Biscan, whereof Bayon was a member, and chief citie; and that at the said Irishmen's comming into Ireland, one King Gurmonde, sonne to the noble King Belan, King of Great Britaine, which nowe is called England, was Lord of Bayon, as many of his successors were to the time of King Henry the Second, first conqueror of this realm, and therefore the Irishmen should be the King of England his people, and Ireland his land."

Thady Dowling, Chancellor of Leighlin, mentions a tradition that Gurmund, or O'Gormagheyn, founded the cathedral of that town, in which he was said to have been interred, and tells us that in 1589, "Karolus Rowac, alias Makeyigan, clerk, Donagh M'Gilpatrick, and Gilleranoy, carpenters, saw the tumbe with their eyes, and Thady Dowling cancellar ecclesiæ found his epitaph in simple verse as followeth:

"'Hic jacet humatus dux fundator Leniæ, *id est Leghleniæ.*
En Gormondi Burchardus vir gratus ecclesiæ.'"

Dowling also adds that further vestiges of this personage were extant in the names of Gormond's Grove and Gormond's Ford, in the vicinity of Leighlin.

"My own decided opinion," says Gratianus Lucius, "is that those names are derived from some of the family of the O'Gormans, who were once famous for their heroic achievements. For even at the present day (1662), Gormanstown is written in Irish Baile Gormáin, that is, the town of Gorman; and Gorman's Wood and Ford are called in Irish Coill and Áth Uí Gormáin. It is highly probable, also, that Leighlin was built by an O'Gorman, and not by a foreigner called Gurmund. No person named Burchard is found in the genealogical tables of the O'Gorman family. But there is a Murchard in that line, the fifth in descent from the founder of the family; and Murchard, by a slight change of one letter, might become Burchard. He was called the son of Gorman, accord-

ing to the usual custom of the Irish, who generally gave the name of some illustrious man to all his descendants, by prefixing the word Mac, that is son. But the Gorman who founded that family and name, was neither a Norwegian, as Cambrensis will have it, nor a Dane, as Ware says, but a thorough Irishman, descended from Daire Barrach, son of Cathaeir Mor, King of Ireland, as Keating proves from the old annals. His descendants were called Mac Gormain, and, according to O'Dubhagain, were Lords of Leinster and Kings of Ui Mairche, a tract of country lying near Sliabh Mairge." The importance subsequently acquired by this clan in Leinster is recorded to have been predicted in the testament of Cathaeir *mor*, King of Erin, in the second century, in which document that monarch is represented to have addressed as follows his second son Daire, the progenitor of the Mac Gormans.

" My valor, my martial impetuosity,
I bequeath to my fierce, vigorous Daire;
The darling of the assembly
Shall every steadfast son of the tribes of thy loins be;
O, Daire, with boldness,
Sit on the frontier of North Leinster;
Thou shalt harass the lands of South Leinster.
Receive not price for thy protection;
Thy daughters shall be blest with fruitfulness
If they wed; thy old father
Cathaeir, the head of this province,
Gives thee his benediction,
That thou shouldst be a powerful champion
Over the green Gailians (men of Leinster)."

Cambrensis, who, in the twelfth century, resided for some time in Dublin, observed that no vestiges of Gurmundus were then extant, whence the legend of his having erected one of the city gates would appear to be of comparatively recent origin. Harris controverts the supposed foundation of this gate either by "Gormundus" or the Danes, and assigns its erection to a period after 1316. The latter conjecture is never-

theless erroneous, as among the manuscripts of Trinity College is preserved a deed executed about 1280, whereby Jean Le Gros granted to Roger d'Esseburn a certain piece of ground, with the buildings thereon, under Gormond's Gate, paying eleven shillings annually to the Commonalty of Dublin: witnesses, Elyas Burel and Richard Olof; and the building appears to have been the stone gate, near the Bridge of Dublin, alluded to in a document of the year 1200. Gormond's Gate is subsequently described as "a square tower, two stories high, whereof one room is upon a vault, with three loop-holes, the other room is a timber loft with three loop-holes, and a slate roof. The tower is square, eighteen feet one way and fifteen feet another way; the wall five feet thick, and thirty feet high, with a portcullis for the same gate." In the sixteenth century the name of Gormond's Gate became converted into Ormond's Gate, which, although a mere corruption, gave rise to a legend that "the Irish assaulting the citie were discomfited by the Earle of Ormond, then by good hap sojourning at Dublin; and because he issued out at that gate, to the end the valiant exploit and famous conquest of so worthie a potentate should be ingrailed in perpetual memorie, the gate bare the name of Ormond his gate."

The name of Gormond's Gate, thus converted into "Ormond's-gate," was still further corrupted by the native Irish, who styled it *Geata na n-Iarla*, or the Earl's Gate, from its supposed connexion with the Earls of Ormond; and finally, by another change, the name of "Ormond Gate" was transformed into "Wormwood Gate:" "Hæc," observes a Latin writer, "Ormondia dicitur, Hibernicis Orwown, id est Frons Momoniæ, Anglis Ormond, et plurimis corruptissimè Wormewood." A house near Gormond's Gate was fitted up in 1678 by the Dublin Quakers for a place of worship, where "a meeting was usually held in the time of the half-year's meeting, and Dublin Friends kept their meeting here upon the first days in the morning."

"About the middle of the summer of 1683," says the Quaker chronicler, "the Government gave orders to the several sorts of Dissenters in Dublin, that they should forbear meeting publicly together in their worship-houses as formerly; the Archbishop of Dublin (Francis Marsh) also sent for Anthony Sharp, and told him it was the mind and desire of the Government that Friends should also forbear meeting in their public meeting-houses; but Friends returned answer, that they believed it was their indispensable duty to meet together to worship the great God of heaven and earth, from whom we receive all our mercies, and not to forbear assembling ourselves together for fear of punishment from men, for that we met purely to worship the Lord, and not upon any other account. So, according to the desire of the Government, other professors generally left their meeting-houses, but Friends met together to worship the Lord as formerly, as they were persuaded it was their duty to do. So upon a first day in the sixth month this year came the Marshal and several of the Mayor's officers to the meeting at Wormwood Gate, where John Burnyeat being speaking, the Marshal commanded him to go with him, which after some discourse he did. He commanded the meeting to disperse, but Friends kept quiet in their places. John was carried before the Mayor, with whom he had some discourse to this effect: he asked him, 'Why they did act contrary to the Government, having been commanded not to meet?' John answered, 'We do nothing in contempt of the Government.' But, said he, 'Why do you not obey them?' John replied, 'Because it is matter of conscience to us, and that which we believe to be our indispensable duty, to meet together to worship God.' To which he answered, 'You may be misled.' John told him, 'If we are misled, we are willing to be informed, if any can do it.' Then it was urged, 'other Dissenters had submitted, and why would not we?' John said, 'What they do will be no plea for us before the Judgment-seat of the great God.' So after some other discourse, the Mayor committed John to the Mar-

shalsea Prison, to which also were taken afterwards Alexander Seaton, Anthony Sharp, and others. Now," adds the Quaker historian, "several sober persons observing other professors to shrink in this time of persecution, whilst Friends kept their meetings as usual, came to our meetings and became faithful Friends." In 1686 the Quakers relinquished the house at Wormwood Gate, which was found to be too small and not sufficiently commodious. In the last century Elizabeth Salmon held from the Corporation, at an annual rent of five pounds, a part of the old town ditch near "Gorman's Gate;" and although no vestiges of the portal now exist, the name of "Wormwood Gate" is still applied to eleven houses erected on portion of its site.

Extending towards Newgate from the southern side of Gormond's Gate stood a range of buildings styled the "New Row," erected about the middle of the sixteenth century. In this locality was the residence of Samuel Molyneux, third son and heir to Daniel Molyneux, Ulster King-at-Arms, and father of Thomas and William Molyneux. Samuel Molyneux, although originally educated for the Church, entered the army, and served through the wars of 1641, in which he distinguished himself as a proficient in engineering and gunnery; and it is recorded that, at the battle of Ross, he so disposed the small cannon, that one discharge of two pieces destroyed eighty men and horses. After the termination of the civil wars, Molyneux declined the appointment of Recorder of Dublin, as well as an offer of a portion of the Down Survey, preferring to occupy the office of Master-Gunner of Ireland. "He had a gun-yard enclosed in the field belonging to the Soldiers' Hospital, with a butt and culverin mounted, and about half a mile of ground worked out for the random shot of the mortar; he was eminently skilled and curious in the art, and kept the place of Mortar Gunner merely for the delight he had in making experiments in that way; he used to say, it was his friend in time of need, when he had no other support; that he loved it, and would stick to it for old

friendship's sake. He wrote a book of gunnery according to the principles of Gallieo and Torricelli, 'de motu projectuum,' after he was seventy years of age;" and William Molyneux in a letter in 1684 says :—" My father is now employed in casting a mortar piece for the King, of fourteen inches' diameter, which carries a ball of 200 lbs. We shall so fortify it, that I question not but to shoot two miles, as the French do at Genoa."

Captain Samuel Molyneux, who died in 1693, was a "man of excellent judgment, and, at the same time, of a lively and vivacious disposition—tolerably well read in natural philosophy, and a nice and curious observer of nature—an excellent mathematician, and particularly remarkable for pleasantry in conversation, and aptness in story-telling—and so much was he admired by all who knew him that he bore the soubriquet of 'Honest Sam Molyneux.' So smoothly did this good man glide through the vale, that he never had a contest or a law-suit with any one. His filial piety was the theme of admiration, and the poor weekly partook of his bounty at his door. He has declared that he was never guilty of intemperance but once in his life, and that by accident; and this is more astonishing in the life of a soldier of his time. He was a constant reader of the Sacred Scriptures, and so attached to the Church of England, that even in Cromwell's time he always found some private meeting where the Liturgy formed part of the service—and for fifty years he had never laid down on a bed of sickness."

His son William, after having passed through the University of Dublin, studied for three years in the Middle Temple, and through his interest with the Duke of Ormond, was appointed in 1684, joint Surveyor of the King's Buildings and Works in Ireland, having in the preceding year originated the Philosophical Society of Dublin, to which he was elected Secretary. Molyneux was sent by Government in 1685 to survey the most important fortresses in the Netherlands, and in 1690 constituted Commissioner for stating the accounts of

the army, elected Member of Parliament for the University in 1692, and appointed Master in Chancery in 1695.

William Molyneux distinguished himself by various writings on philosophy, natural history, and astronomy, the two principal of which were the following:—

"Sciothericum Telescopicum, or a new contrivance of adapting a telescope to an horizontal dial for observing the moment of time by day or night; useful in all astronomical observations, and for regulating and adjusting curious pendulum watches, and other time-keepers, with proper tables requisite thereunto." 4to, Dublin, 1686: and—"Dioptrica Nova: a treatise of Dioptricks, in two parts; wherein the various effects and appearances of spherick glasses, both convex and concave, single and combined, in telescopes and microscopes, together with their usefulness in many concerns of human life, are explained." 4to, London, 1692.

Writing to his brother Thomas, in 1694, William Molyneux says: "My library consists of but a few volumes (I think at present not much above one thousand), but they are such as are choice and curious on those subjects wherein I delighted, chiefly mathematical and philosophical; there are also many volumes, philological and miscellanys. I have likewise a good collection of common law-books, and amongst each kind of these there are some volumes scarcely to be met with. As to my instruments, I had formerly some large astronomical ones, but these I parted with, intending to procure better; but the distractions of the times, and now, an infirm constitution in my health coming on me, I have desisted from prosecuting celestial observations, as exposing me too much to nocturnal colds, and other inconveniencys. The instruments therefore which I yet retain (besides the mechanick tools left by my father, and a few mathematical trifles I myself purchased) are chiefly dioptrical, such as glasses for telescopes of all lengths, from one foot to thirty feet, microscopes of all kinds, prismes, magick lantern, micrometers, pendulum

clocks, &c." After recapitulating the names of his literary friends, William Molyneux adds: "An ostentatious man would perhaps have preferred and mentioned, before all these learned acquaintances, a visit from a person of quality, or a title, but to me there seems no comparison, or else I might have told you of visits I have received from the Duke of Wirtenberg, General Ginckel, and Scravemoer, when in this kingdom, but this deserves but just naming, if so much itself." One of Molyneux's most intimate acquaintances was Robert Molesworth, author of the celebrated work on Denmark, to whom he alludes as follows in a letter to his friend John Locke in April, 1698: "I am here very happy in the friendship of an honourable person, Mr. Molesworth, who is an hearty admirer, and acquaintance, of yours. We never meet but we remember you; he sometimes comes into my house, and tells me, it is not to pay a visit to me, but to pay his devotion to your image that is in my dining room." Molyneux's last and most celebrated work—the "Case of Ireland being bound by acts of Parliament in England stated"—was published in 1698, with the object of arresting the English Parliament in their proceedings for the destruction of the Irish woollen manufacture. Writing to Locke, at the period of the publication of the book, the author observes: "This you'll say is a nice subject, but I think I have treated it with that caution and submission that it cannot justly give any offence, insomuch that I scruple not to put my name to it; and, by advice of some good friends here, have presumed to dedicate it to his Majesty.—I cannot pretend this to be an accomplished performance; it was done in haste, and intended to overtake the proceedings at Westminster, but it comes too late for that: what effect it may possibly have in time to come, God and the wise Council of England only know; but were it again under my hands I could considerably amend and add to it. But, till I either see how the Parliament of Westminster is pleased to take it, or till I see them risen, I do not think it adviseable for me to go

on t' other side the water. Though I am not apprehensive of any mischief from them, yet God only knows what resentments captious men may take on such occasions." The preface of this work is dated February 8, 1697–8, and its author's death, occasioned by the rupture of a blood-vessel, took place on the 11th of the following October. He was buried, as before noticed, in St. Audöen's Church, and his portrait, painted by Kneller, is to be seen in the Examination Hall of Trinity College, Dublin. His son Samuel, born in 1689, was appointed Secretary to George II. when Prince of Wales, constituted Lord of the Admiralty and member of the Privy Council, and married Elizabeth Diana, eldest daughter of Algernon Capel, Earl of Essex. Samuel Molyneux, who was highly skilled in optics and astronomy, died without issue in 1727–8. His estates, after his relict's death, devolved upon his uncle, Dr. Thomas Molyneux, who continued to reside in the family mansion in New Row till the year 1711.

In the reign of Charles II. a meeting-house was erected in New Row by a congregation of Dissenters, formed by Dr. Samuel Winter, Ex-Provost of Trinity College, and the Rev. Samuel Mather, who, on the passing of the Act of Uniformity, resigned the offices which they held in the Established Church. "The accession of these excellent men to the system of conformity was much courted. Had they subscribed to its tests, professed its creeds, and complied with its ritual, they might have attained to the highest ecclesiastical dignities in the land." Dr. Winter, who possessed a considerable private estate, which descended to his heirs, "was a man of great zeal, rich in good works, and his faith and patience were very signal both in his life and death." The Rev. Samuel Mather, "a member of one of the most remarkable families of Nonconformists in England, and Puritans in the American colony at Boston," came to Ireland with Henry Cromwell, was appointed Senior Fellow of Trinity College, and ordained in 1656 co-pastor of St. Nicholas' parish, a portion of the congregation of

which, adhering to his tenets, used to assemble at his house till their building in New Row was completed. After having suffered various persecutions for his Nonconformist principles, Mather died on the 29th of October, 1671, and was interred in his former church of St. Nicholas. He was succeeded by his brother, the Rev. Nathaniel Mather, who continued minister in New Row till 1689, having had as co-pastor, till 1681, the Rev. Timothy Taylor, appointed colleague to the Rev. Samuel Mather in 1668. The New Row congregation removed to Eustace-street in 1728, during the ministry of the Rev. Nathaniel Weld, who had been ordained co-pastor of the Society in February, 1682.

The "Ram Inn," kept by Mr. Matthews, was located at the lower end of New Row, in 1730; and at No. 32 here resided Thomas M'Donnell, bookseller and publisher from 1781 to 1788.

At the northern extremity of New Row stood "Mullinahac," a name which appears to have been formed from the Irish *Muilenn-a'-chaca*, signifying the foul or unclean mill. So early as the close of the twelfth century a mill near the Bridge was bestowed upon the convent of the Holy Trinity, by a native Irishman named *Gilla Muire*, and the mills of the Hospital of St. John of Jerusalem appear also to have stood in this vicinity. The first person of any importance who settled here was John Allen, "sent over as a factor for the Dutch in the latter end of Queen Elizabeth's reign; who being very handsome in his person, and of great skill in architecture, was much esteemed, and consulted by the most eminent of the nobility and gentry in their buildings, particularly by the Earl of Strafford, Lord Lieutenant of Ireland, in his large intended edifice near Naas; and laid out the plan of his own house at Mullinahac near Dublin, leaving it to be finished by his son, Sir Joshua, for whom he acquired a considerable fortune, and who made very large additions thereto by purchase, and an extensive trade, being a merchant of the first rank. In 1664 he was Sheriff of the City of Dublin, and in

1673 served the office of Lord Mayor; was knighted and appointed 8th June, 1679, one of the Commissioners for administering the oaths of supremacy and allegiance to such as should be entered into the artillery garden; but was involved in the general Act of Attainder, passed by King James' Parliament in 1689; and had his estate of £2720 a year in Ireland, and £200 a year in England, sequestered."

His son, John Allen, created, in 1717, Baron Allen of Stillorgan, and Viscount Allen, was succeeded by Joshua Allen, a weak and dissipated man, who was trepanned by Lionel Duke of Dorset into a marriage with Margaret, daughter of Samuel Du Pass, first clerk in the Secretary of State's Office, whom he subsequently refused to acknowledge as his wife. "But the lady, after living some time in close retirement, caused an advertisement to be inserted in the papers, stating the death of a brother in the East Indies, by which Miss Margaret Du Pass had succeeded to a large fortune. Accordingly, she put on mourning, and assumed an equipage conforming to her supposed change of fortune. Lord Allen's affairs being very much deranged, he became now as anxious to prove the marriage with the wealthy heiress as he had formerly been to disown the unportioned damsel; and succeeded, after such opposition as the lady judged necessary to give colour to the farce. Before the deceit was discovered, Lady Allen, by her good sense and talents, had obtained such ascendance over her husband, that they ever afterwards lived in great harmony."

Lord Allen was satirized as follows under the name of "Traulus," by Swift, whom he had offended by some observations made in 1730, relative to the presentation of the freedom of the city of Dublin to the Dean :—

"Let me now the vices trace,
From the father's scoundrel race
Who could give the looby such airs?
Were they masons, were they butchers?
Herald, lend the Muse an answer
From his atavus and grandsire:

This was dext'rous at his trowel,
That was bred to kill a cow well:
Hence the greasy clumsy mien
In his dress and figure seen;
Hence the mean and sordid soul,
Like his body, rank and foul;
Hence that wild suspicious peep,
Like a rogue that steals a sheep;
Hence he learnt the butcher's guile,
How to cut your throat and smile;
Like a butcher, doom'd for life
In his mouth to wear a knife:
Hence he draws his daily food
From his tenants' vital blood.
In him tell me which prevail,
Female vices most, or male?
What produced him, can you tell?
Human race, or imps of hell?"

Another satire describes John Allen, Member for Carysfort, and Robert Allen, representative of Wicklow, as

"—— Allens Jack and Bob,
First in every wicked job,
Son and brother to a queer,
Brain-sick brute, they call a peer.
We must give them better quarter,
For their ancestor trod mortar,
And at Howth, to boast his fame,
On a chimney cut his name."

Till about the year 1735 Mullinahac continued to be the town residence of the Allen family, whose country seat was at Stillorgan, where is still to be seen an obelisk erected by John, third Viscount Allen, with the object of clearing his park of stones, and giving employment to the poor during the hard frost of 1739. The Allen peerage became extinct in 1816, by the death of the sixth Viscount, Joshua William Allen, who had served through the Peninsular campaigns.

In the middle of the last century an extensive nunnery stood on the northern side of Mullinahac, surrounded on the

north and west by fields planted with large trees. At the same period a Roman Catholic chapel was located at the rere of the southern side of Mullinahac, and the "Corn Premium Office" was held here till 1780.

"Allen's Court," Lord Allen's former residence in Mullinahac, came in 1770 into the occupation of Edward and John Byrne, sugar bakers and distillers. Edward Byrne had been apprenticed to an eminent Roman Catholic trader named Toole, who, becoming a convert to the Protestant religion, endeavoured to induce his children and apprentice to follow his example. Byrne, however, declined to renounce the Roman Catholic faith, and exhorted Toole's daughter not to conform to the Established Church. Miss Toole, as before noticed, sought refuge with Lawrence Saul, and her father obtained possession of her correspondence with Byrne, against whom he instituted legal proceedings; which, after a tedious protraction, terminated in favour of his apprentice, who, after trading for some years, acquired the reputation of being the wealthiest Roman Catholic merchant in Ireland, and was consequently induced to enter into co-operation with the advocates of the repeal of the Penal Laws. On the rejection of the petition of 1791, the claims of the Roman Catholics were regarded as hopeless, owing to the discountenance which they experienced from the nobility and gentry of their own religion; the Committee was consequently about to dissolve, when John Keogh, at a meeting of the "Select Committee," held in Allen's Court in 1791, proposed that a member of that body should be delegated to lay their case before the English Minister. "Every man," says Keogh, "refused to go upon so hopeless an errand, and the meeting was actually breaking up, and about to disperse for ever, when I, and I alone, offered to go to London, and at my own expense to solicit an audience from ministers. All I required was the authority of their permission, which I obtained; and I accordingly set out for the British capital, where I remained for three months, and whence I returned to this king-

dom in January, 1792, accompanied, at my own desire, by the son of that illustrious Irishman, Edmund Burke."

The duties paid annually by Byrne to the Revenue at this period were calculated to amount to one hundred thousand pounds, and in recognition of his wealth and mercantile importance, he was elected Chairman of the Roman Catholic Committee, to the various publications of which his name was officially appended. Byrne appears, however, not to have taken any prominent part in politics after the partial relaxation of the Penal Laws in 1793, and at the period of his death, in the early part of the present century, his property was estimated at four hundred thousand pounds.

CHAPTER X.

THE MERCHANTS' QUAY—THE WOOD QUAY—THE BRIDGE-FOOT—USSHER'S QUAY—THE BLOODY BRIDGE—USSHER'S ISLAND.

The name of the Merchants' Quay was formerly applied to the line of buildings extending along the southern bank of the Liffey, from the eastern corner of the Old Bridge to an edifice known as the "Crane," at the northern extremity of Wine-tavern-street. The quays of Dublin appear to have been constructed at an early period, as King John in 1209 confirmed the citizens in possession of their buildings upon the river ("edificia supra aquam"), and licensed them to erect edifices upon the side of the Liffey. Frequent references to buildings on the bank ("super ripam") of the river, in the parishes of St. Michael and St. Audöen, occur in local documents of the thirteenth century, at which period, ships, bound to Dublin, generally unloaded portion of their cargoes at Dalkey, and discharged the remainder at the Crane in the city. Various buildings existed on the quays in the fourteenth century, and among the city archives is preserved the following entry, made in the year 1489:—

"Memorandum that thes beñ the wygtes of lede in the Crane made in Richard Stanyhurst ys dayes beyng mayre, Robert Forster and Thomas West Baylyes, Anno regni regis H. vijth quinto. Item a cotte of lede off xx stone. || Item a cotte of lede xiiij p^{a}. Item a cotte of viij p^{a}. || It. a cotte off iiij p^{a}. It. a cote iij p^{a}. Item a cotte ij p^{a}. đi. It. a cotte ij p^{a}. It a cotte j stone. Item a cotte j stone. It. đi stone. It. ij quarters of lede leffet with Thomas Neyle this yere Cranere and yerly to be delyuered to euery Mayre and Baylyes by wrytyng."

The Crane was for a considerable period used as the Dub-

lin Custom House; relative to the frauds practised in which, the Lord Justice and Council addressed the English Privy Council as follows in 1571:—

"Our very good Ll. with our humble dewties remembred. We being here infformed by George Lodge, gent. farmor of Hir Ma^tes^. customes of Dublin of ingate and owtgate in that Porte, how. the ꝑchaunts of this Citie of Dublin by ther Charter beeinge free of custome, and holden onely but to make entry of ther goods in the Quenes Custome howse, for whiche is paid for eny entry but onelye 2^d^. of this money, which is but a right small fee, and so enter ther goods in grose; and for lacke of entrye, forfeyt no goods at all, becawse by Charter they enjoye all forfeytures in that Citie, and as they afyrme, for wante of none entrye of ther goods, by statute they maye not lose the same. And under this cowlor of fredome, as is aledged, they dow cowlor straungers goods, aswell owt of England as other countreys yn great quantities of marchandizes. And all this happenynge, for that they will not shewe ther coquets, manifestinge by the same the true owners names of those goods, as allso the payment of the severall costomes. So y^t^. if it myght please your Honorable good Ll. to take such order as the Customers of Chester, Leverpool, & other portes of England, myght as it were perforce all men, as reason is, to take ther coquets manifestinge ther severall costomes, wyth the true owners name, and ther to be bounde, that the same coquet shalbe here showed to the Customer, as well to declare the true owner or ꝑchaunts of those goods mencioned in that coquet, as also that he hath not hyndered the Quenes Ma^tie^. of her Heighnes costome in England, and what goods is more then in ther coquet is comprised, may be stayed for Her Ma^tie^. by order to be taken by your Honors. It wold not onely greatly increase and augment Her Ma^tes^. costomes in England, but allso here in this realme.

"And whearas here, ther hath passed by Act of Parlament in the 12^th^. yere of Her Ma^tes^. reigne, that no ꝑchaunt whatsoever showld lode eny lynnon yarne, wollen yarne, woll, flocks, sheppfell, gotefell, red dearefell, and dyvers other ꝑchandize named in the said statute, withowt they aunswere Her Ma^tes^ costomes theruppon appoynted and lymytted by that act, and what soever ꝑchaunt showld lode eny such ꝑchandize by stealth, and being dewly proved, showld paie the costomes nomynated in that foresaid statute. For so moch as dyverse ꝑchaunts of this realme have conveyed greit quantities of the ꝑchandize above named, by stealth w^th^.owt aunsweringe Her

Ma^tes^. costomes, wheruppon greit somes of money is dew to Her Heighnes by reason of those conveyaunces, and is to be tryed in Her Ma^tes^. Exchequer here in this realme. For the more profe and better tryall of whiche, yf it myght please your Honors to direct your honorable lrẽs, aswell to the customers of Chester and Leverpoll, as to those that kepe the comon Halls or other places, for severall discharges of all suche m̃chandize and goods; the same is thought the good meanes that they may showe ther severall boks thereof, w^th^. the name and dwellinge place of the owner and discharger of thos goods, and the copie of ther bokes as moch as serveth for this purpose to be delyv̄ed to this bearer, to be brought unto us against this next Terme; that such p̄sons as so have conveyed, maye the rather be called to aunswere ther costomes dew to Her Ma^tie^. as by the Act is appoynted; and therby the better remedye to growe for Her Ma^tie^. to mete w^th^. the fraudulent dealings of such sort of m̃chaunts and owners. Neverthelesse we referr the better consider-ac̃on herof as shalbe lykinge to your Honors order and devise, that these practizes may the better be mett w^th^.all and ponyshed as the factes demeryte. And so humble take our leave. From Dublin this xvii^th^. of July, 1571. Your Ll. humble at comaundment, W. Fytzwylliam. Robert Weston, canc. T. Armachan. Adam Dublin. Jo. Plunket. Lucas Dillon. H. Draycott, Francis Agarde, John Chaloner."

On the 11th of March, 1596–7, a quantity of gunpowder landed at the Crane exploded accidentally, and caused great destruction of life and property. Of this, the most serious accident recorded in the Dublin Annals, the fullest notice hitherto extant is that quoted from the native chroniclers at page 154, in connexion with Winetavern-street; we are, however, enabled, from unpublished official documents, to furnish more ample details of the catastrophe, which is described as follows by Sir John Norreys in a letter written to Sir Robert Cecil, two days after the explosion:

"Although the wynd have stayed our last dispache to your Ho. these 6 dayes, yet hath that tyme affourded nothynge more to wryte, but the lamentable accydent of the burninge of part of Her Ma^tes^. pouder, to the quantety of about syx last, whych beynge the remayn left aboard of all the store last sent over, was brought in a lyghter

on the eleventh of thys present to the Crane about xii of the clock, and toke fyer imediatly after one (by what meanes no man knoweth). In thys tyme yt was allmost all layd open the Kay, and the porters beginninge to cary yt away: thre of S^r^. George Bousers men that had the charge of yt, wyth the keper of the Crane, and all the labourers about yt are peryshed; the ruyne of the town is exceedinge great, twenty houses by estymation, next adjoyninge, throwen to the ground, not any one house or church wythin the walles but in the tylynges, smaule tymbers, and glasse mervelously endomaged, and many in lyke sort in the suburbes. Yt is supposed that ther are slayn of all ages and sexes neer 200; fewe Englysh, nor any of account, but one of the Ratlyfes, master of a bark of Chester: ther ys lytle apparans that thys should happen by any practise, the tyme beyng so short that yt lay in the place, and the same garded; but yt is ghessed that some nayle in the roulynge of the barrels myght stryke fyer, the tyme beynge very dry. Though the losse to Her Ma^ty^. be not great, nor any hynderans can come to the servyce, ther beynge heer suffitient store tyll more may be sent, yet is the myshapp to be pytyed and accounted a just plaghe of God, for the synnes of so impyous and ungratefull a people.

"And thus praynge your Ho. that thys may be imparted to my L. your Father, to whome I forbeer to wryte (havynge no more pleasinge suggett) I remayn most redy to doe your Ho. servyce,

"J. Norreys.

"Dublyn thys xiii of March 1596."

Sir George Bourchier details the event as follows in a letter addressed, on the 16th of March, to Lord Burghley:

"It may please your most honorable Lo. Although your Honor shalbe fullie advertised by the Lo. Deputy and Councell of the miserable accident happened here, (by Gods providence) through mischaunce of powder, blowen up at the Crane of Dublin, yet I thought it my duty to signifie the same unto your Lo. in ꝑticuler, so farre as by all meanes I can gather the truth therof. My men as heretofore have bene accustomed, were at the Crane, (where the powder and all other goodes both of the Queenes Ma^tes^. and m̃chantes are both shipped and unshipped, having but one onely Crane for all busines whatsoever) to discharge 6 lastes of powder, w^ch^. a lighter had brought up from the ship, and was the last loade of the whole proporc̃on brought hither: it happened on Friday the 11th of this moneth, at xii of the clock in the day, the tide brought up the

lighter to the Crane, and w^th^in one houre it was landed, about which tyme the mischiefe happened, onely 4^or^. barrells of powder were caried towardes the store, throughe the citty, (as is accustomed for that there is no other way) and the rest being loding into small cartes and by comon porters of the citty, was redy to be caried away although none saved but the 4^or^. barrelles, all the rest blowen up, together with the men that were imployed at the instant therabout, and not any alive to make reporte: amongst the rest twoe of my owne men ꝑished; and my clarcke that attended the receipt newly depted from the place, together with the M^r^. of the ship that brought the munic̃on being called awaie by accident. Some conjecture yt myght come by a horse foote straning and so strike fier. Others say a boy was picking about the barrells to seeke loose powder; and some say by rolling a barrell on the grounde in the streete. For may it please your Lo. ther is no other meanes but to lay yt in the streete as it is taken out of the Crane. And suerly (my good Lo.) the under officers of the Tower w^ch^. are to attend the dispatche of such services were to blame, to send the powder w^th^out duble casque, to defend it from the like mishappes; a thing w^ch^. I doe not remember hath bene done heretofore. Further it may please your Lo. that the proporc̃on of calivs now arived, being all of an old store, lyen long in the Tower, and sent hither w^th^out the ordinarie marke of prooffe accustomed to be stamped upon the pece, and most of them likwise put up with croked stockes w^ch^. nowe be out of use, will never be issued to tharmie, but are like to lie and consume w^th^· ruste, as many other did in my office; soe likwise is it a great inconvenience to the service in sending the lead in so great peceis as now yt was, that our cariage horses cannot beare in jornies, and therfore must be new caste, wherby will growe both waste and increase of charge. Thus having acquainted your Lo. with the truth of this accidente so farre as I can learne, doe most humbly take my leave. From Dublin this xvi^th^. of Marche 1596. Your Lo. most humblie to be comaunded, G. Bowrchier."

The following examinations of witnesses were taken before Michaell Chamberlaine, Mayor of Dublin, "touching the late misfortune happened to the Cittie aforesaid by the powder that laid at the Crane, the 16^th^. of March, 1596:"

"James Fox of Manchester, merchant, of the age of xxvi yeares or thereabouts sworne upon the Holie Evangelist and duly exa-

mined by vertue of his oath, deposeth, that upon Fridaie last being the xi of this pnt moneth, he this Depon^{t}. being at the Crane of Dublin, sawe a man rowling out of barrells of powder into the streete, and wth him 2 young children, th'one of them in a long side coate, who so sone as the said fellowe that had first put them a rowling, the children kept them so rowling untill they came where the greater nomber of powder laie. The man or children that so rowled them this depon^{t}. knoweth not, and further deposeth not.

"Richard Toben, m^{r}. porter of Dublin, of the age of 55 yeares or thereabouts likewise sworne and duly examined deposeth, that he this depon^{t} being at the Crane, the daie and yeare aforesaid helping to put out the powder, and leaving eche barrell at the Crane dore readie to be carried awaie by suche as the Q. officers had apointed, the children of the streete and other persons there standing idle and not hired, fell a rowling of the powder; but who the children or persons were that so rowld them this depon^{t}. did not well note or knowe them.

"He further deposeth that Thadie Carroll servant to John Allen, clarke of the Storehouse, was there p̃nt taking the note of the barrells, and Patrick Carroll the said Thadies brother was loading the same upon carrs, the owner of one of the carrs his name is Derbie Ferrall, and the owner of the other he knoweth not.

"He saith also that John Allen aforesaid, nor Nicholas Barnes skipp was not there, nether anie other officer that he sawe, other then the 2 servaunts belonging to John Allen, as he hath formly declared. He saith further that for anie thing he knowe the bearers were not hired or dealt wthall by anie of Her Ma^{tes}. officers for carrying of the said powder, and that he thincketh the powder was a rowling out some 2 or 3 howers before noone, to one of the clock, by w^{ch}. time all the powder that was at the Crane aboard, was discharged to 4 barrells that laie in the sling and 2 in the boate, and then this depon^{t}. depted from thence leaving all the said powder lying in the streete. He further deposeth that the xiiij last of powder that was first dischardged was carried awaie by carrs, as he thincketh to the Castle, and further he deposeth not.

"Patrick Dixon of Dublin, merchant, of th'age of 50 yeares or thereabouts sworne and examined, deposeth, that in the time of the Q. munition being a discharging, he this depon^{t}. having some herring thereabouts to be carried to his house, dealt with some of the bearers that he found standing idle at the Key and requested them to helpe him about the carriage of his herring; to whome they aun-

swered all at once that they durst not goe neare the Crane for feare of John Allen, Clarke of the Storehouse, who would presse them whether they would or not, and beate them if they did refuse, and shold not knowe what to have for their hier. He further saith that upon Thursdaie last about the evening, he this deponent mett some bearers rowling of a drie fatt [vat] in the back side of Christchurche on the west end, and seeing them go that unaccustomed waie, asked the bearers whie they carried or rowled that fatt that waie, and they aunsweared that they were comaunded to goe that waie; to w^ch^. he replied and said that they were purposed to steale part of the stoare; w^ch^. they swore they ment yt not, but that they were comaunded, as before.

"He further saith that p̃ntly after the misfortune happened, he this depon^t^. being upon the Key towards Nicholas Barnes house, did meete with an Alderman of the Cittie, as he take yt Mr. Foster, and they mett w^th^ John Allen Clarke of the Storehouse, and asked him what that mishapp meant, or howe yt fortuned, and he aunswered that he knewe not, and that he left the Crane but a litle before at the request of Nicholas Barnes aforesaid, to drinck a pott of ale at the said Barnes house, and in that time the said mischaunce happened, and further deposeth not.

"Neale O Molan of Dublin, bearer, of th'age of xxx yeares or thereabouts sworne and examined deposeth, that he this depon^t^. in the time of the Q. stoare dischardging with iii of his fellowes, was pressed forth by John Allen Clarke of the Storehouse w^th^out first agreeing w^th^. them for their hier, and kept them labouring a whole half daie in the Castle, and at th'end of the daie gave them iiii but x^d^ ster̃., and so used them at another daie and for the same price, & often before as occasion served he wold cause this depon^t^. and the rest of his fellowes to labor against their willes, and after their labor ended he wold paie what pleased him, w^ch^. was farr under the allowance and rates appointed & usually paid in the cittie by the merchaunts and other inhabitaunts there, and further deposeth not.

"Rorie Dowgan of Dublin, bearer, sworne and examined deposeth and saith that he this depon^t^. and sev̄all others of his fellowes to the nomber of viii. were forced by John Allen aforesaid aswell by threatening w^th^. his dagger and hard speeches as otherwise for the space of two whole daies, in w^ch^. time they carried from the Crane to the Castle of such the Q. munition as came before this last voiadge, xviii drie fatts, and wold not give them one penny, till th'end of the ii daies, and by greate adoe and long following, craving

at him, he gave them viii men but v^{s}. viii^{d}. stṙ. He further saith that the said Allen sett this depon^{t}. and v. more of his fellowes a worke upon drie fatts last come to this Cittie, some to the Castle, other some to the Erle of Ormonds house, and the rest to Christchurch, w^{ch} they continued for 2 daies, and at th'end receaved of the said Allen but viii^{d}. stṙ. for everie drie fatt. He further saith that the said Allen put this depon^{t}. and x more of his fellowes the first daie that the powder was a landing, to carrie the same, where they contynued to noone of that daie, and from that forth he put carrs to carrie the powder and sent 6 of the bearers to carrie drie fattes, and further deposeth not.

"Thomas Walshe of Dublin, bearer, sworne and examined deposeth and agreeth with his precontest Rorie Dowgan in all points touching the carriage of the first xviii drie fatts, shewing for his knowledge that he was one of the viii. men that carried them, as before rehersed. He further deposeth that upon a time he was forced by John Allen aforesaid his man, to goe to the Castle and there caused to cutt the nomber of tenn great thick peeces of lead, and after that greate labor never had penny of money or other reward for his paines; and further saith another time he this depon^{t}. and v. more of his fellowes were forced by John Allens man aforesaid Thadie Carroll, to carrie iij drie fatts from the Castle to the Crane and nev̊. had penny for their paines, and at sev̊all times were forced to labor wthout comp̊tion, and in th'end he the said John Allen wold give him no more then he pleased for their hier, and further deposeth not.

"John Walshe of Dublin, bearer, sworne also and examined deposeth that he this depon^{t}. was one of the 6 that carried the iij drie fatts in companie with Thomas Walshe and th'other iiii from the Castle to the Crane, and never receaved penny of money for their hier. He saith also that at sev̊all times he this depon^{t}. and others of his fellowes, was forced to labor by John Allen aforesaid, and nev̊. receaved anie money for his hier but as pleased the said John, and further deposeth not.

"Patrick Morisoe of Dublin, bearer, sworne also & examined deposeth that he this depon^{t}. was one of the viii that carried the xviii drie fatts before mencioned by Rorie Dowgan and others, and had for their hier between them for 2 daies labor but v^{s}. viii^{d}. stṙ. And further deposeth that he this deponent was often feared by John Allen aforesaid and his man to labor by threatening of blowes

by the said John himself and his man, and in th'end he had but such paiement as pleased the said Allen, and further deposeth not.

"Derbie O Ferrall of Dublin, carrman, sworne and examined deposeth that John Allen aforesaid requested this depon^{t}. to carrie p^{t}. of the Q. munition and that he wold him [*sic*] for his hier. Whereunto this depon^{t}. agreed and came there wth. his carr, and contynued carrying of the same in companie wth ij carrs of the said John Allens man for iij sev̄all daies, in w^{ch} he carried some iij^{xx}. and xvij barrells of powder and receaved therefore for his owne hier and his garrons for that iij daies iij^{s}. vi^{d}. st̄r. and in taking the last loade of powder this misfortune happened, but in what sort he this depon^{t}. knoweth not, and further deposeth not.

"According to your L. direction sent to me by your L. Thrēr and Comptroller, I have called before me such p̄sons as I thought could give most light to the mishap latelie befallen to this Cittie by the powder of Her Ma^{ts}. stoare, and have here laid downe what they have deposed, this xvith of March, 1596.—Michaell Chamberlaine Maior of Dublin."

The following supplementary examinations were subsequently taken before the Mayor:—

"Upon search in John Allens house the xviith. of March 1596 there was found as followeth, viz.:

"Item in sev̄all places of his house in Corsletts xxxii.

"Item xii holbards and xii black bills.

"Item iii quarters and better of a barrel of powder.

"Mr. John Shelton now Shrieff of the Cittie of Dublin sworne and examined before the Maior the xviii of March 1596, by vertue of his oath deposeth that he bargained wth. John Allen Clarke of the Storehouse for the p̄vision of the Cittie of Dublin upon the last journie made by the Citizens northward ii barrells of powder of viii^{xx} pound a peece and more at xii str. a pound and xii rowles of match at xii^{d}. the rolle, of w^{ch}. powder he served the Citizens with p^{t}. of one barrell and the other toguether wth. the match he returned to the said John Allen againe, and for that other barrell he distributed the most p^{t}. therof, he paid the said Allen upon an accompt after the rate aforesaid, and further deposeth not, save that he sawe sondrie times certeine barrels going to the said John Allens house.

"Mr. Alexander Palles the other Shrieff of this Cittie, likewise sworne and examined deposeth that at the time of the last journie

made by the Citizens of Dublin northward, Capten Eustace then leader of the Companie finding great want of match and lead for to serve the Companie, he resorted to the depon^{t}. and acquainted him wth. the same, who presently repaired to John Allens house aforesaid and praied him to helpe him wth. some lead and match for money or love, and the said John Allen told him that lead and match was scarse, nevtheles he called his man to him and wished him to goe to his chamber and bring downe such lead and match as there was, who brought a peece of lead waying xxx lb. for w^{ch}. the depon^{t}. paid him v^{s}. sfr. and ii rowles of match for w^{ch}. he paid after the rate of ii^{d}. sfr the pound or thereabouts, but as he remembreth he paid nothing for the match, but had the same toguether with the lead for the v^{s}. sfr aforesaid, and further deposeth not.

"Walter Galtrom of Dublin, Alderman, likewise sworne and examined deposeth that upon a yeare & somewhat more past, he this depon^{t}. bought of John Allen aforesaid one barrell of powder waying v^{xx}. lb. or thereabout, & paid therefore as he thincketh ether x or xii^{d}. ster̃. the pownd, and further deposeth not.

"John Fleming, servaunt to Mr. Fleming of Dublin m̃chant, likewise sworne and examined deposeth that his M^{r}. bought of John Allen aforesaid 2 yeares past or thereabouts, one barrell of powder, but of the waight thereof or price he knoweth not, and further deposeth not, save that he sawe a barrell of powder in his M^{r}. his shopp upon this deponents returne out of England, but where his M^{r}. had yt or of whome yt was bought he knoweth not.

"Robert Kenedie of Dublin m̃chant, likewise sworne & examined deposeth that he this depon^{t}. bought of John Allen aforesaid and Nicholas Allen for the p̃vision of the showe entended by the Citizens on Black Mondaie and Maie daie last, two barrells of powder weying v^{xx} lb. a peece at v£. sterling the barrell or thereabouts, and further deposeth not.

"John Tyrrell of Dublin, Alderman, likewise sworn and examined, deposeth that he this depon^{t}. upon a chardge given by M^{r}. Maior that the Citizens shold bee p̃vided of munition for the defence of the Cittie, about the last Christmas bought of John Allen aforesaid and Nicholas Allen, two barrells of powder, for w^{ch}. he paid x£. sfer. and further deposeth not.

"Rob^{t}. Ball of Dublin m̃chant, likewise sworne & examined deposeth that he this depon^{t}. bought of Thomas Keating carpenter, one barrell of powder, for which he paid iiii£. str̃. to Nicholas Allen, w^{ch}. was about ii yeares past, and further deposeth that he sawe of

the late stoare of munition that came for Her Ma^ty^. certeine barrells of powder as he remembreth to the nomber of xx or thereabouts upon Carrs going to the said John Allens house, w^ch^. was about Michaelmas last, and further deposeth not, save that Thomas Bill of Dublin, Tallowe Chandelor, did ꝑferr this depon^t^. iii barrells of powder, w^ch^. he said he was to have of John Allen, w^ch^. he refused to buie at that time.

"Thomas Bill of Dublin, Tallow chandlor, sworne & examined, deposeth that he this depon^t^. bought of John Allen aforesaid one barrell of powder waying some vii or viii^xx^ lb. for w^ch^. bills was given to the said John Allen by Cap^tens^. by waie of imprest as he heard John Allen saie, about the begyning of Lent nowe ꝑñt, and further deposeth not.

"George Roch of Dublin, m̃chant, sworne & examined, deposeth that for his owne ꝑt he never bought powder match nor lead of John Allen or Nicholas Allen, but saith that one Willm̃ mac Owen, Subshrieff of the Kinges Countie bought of Nicholas Allen and receaved at the hands of John Allen aforesaid vi callivers, a rolle of match and some tenn pounds of powder or thereabouts; for w^ch^. callivers he paid in warrants xvi^s^. steṽ. for ev̄ie calliver, and what for powder or match he knoweth not. He further deposeth that one Maccoghlan had halfe a barrell of powder & some stoare of match, w^ch^. he brought to this deponents house, and there left yt, but where he had yt, this deponent knoweth not, other then he thinkethe he had yt out of the Storehouse, and further deposeth not.

"John Weston, servant to Nicholas Weston of Dublin Alderman, likewise sworne and examined, deposeth that he this depon^t^. receaved at the hands of John Allen aforesaid about a yeare or two past one barrell of powder upon the ꝑclose of an accompt past betwixt his said m^r^. and Sir Geo. Bourcher Knight, by the appointement of the said S^r^. Geo. and further deposeth not.

"Thomas Long servant to Robt. Panting of Dublin m̃chant, likewise sworne and examined deposeth that his said m^r^. receaved of John Allen aforesaid a firkin of powder for certene hoppes delivered for the use of S^r^. Geo. Bourcher, Knight, about Michaelmas last, & further deposeth not, save that his said m^r^. bought of one Thomas Keating carpenter some xx or xxx pownd of powder, but the price thereof he knoweth not.

"Elizabeth Hodson wife to Thomas Fleaming of Dublin m̃chant, likewise sworne and examined, deposeth that shee bought at sev̄all times iii sev̄all barrells of powder, th'one as shee taketh yt was of

Robt. Painter deceased, th'other of Nicholas Allen and the third of John Allen, for w^ch^. she paid after x^d^. sfr. the pound, and further deposeth not.

"Nicholas Lutterell servant to Robt. Panting of Dublin ꝛchant, likewise sworne and examined deposeth that upon 2 yeares past he this depon^t^. bought of Nicholas Allen aforesaid one barrell of powder, for w^ch^. he paid five pounds sfr. and further deposeth not.

"John Maie of Dublin ꝛchant likewise sworne and examined deposeth that he bought of John Allen aforesaid about a yeare past, the nomber of iiij^xx^. lb. of powder, after x^d^. the pound, and further deposeth not.

"According your L. direction I have examined the ꝑsons herein named, the originall whereof subscribed by ech ꝑson so examined is remayning in my custodie, the true copie whereof this is, and there are diverse ꝛchants yet not examined, w^ch^. for brevitie of time I could not find, whereby I might effect your L. desier therein. The xviii^th^. of March 1596.—Michell Chamberlen Maior, John Shelton Shrieff."

To these examinations the following certificate was appended "touching such as were slain when the powder was fired:"

"Wee the Maior and Shrieffs of the Cittie of Dublin upon inquirie and examination, doe find that there is of ꝑsons knowne who fortuned to be in the last misfortune happened within the Cittie of Dublin, lost to the nomber of vi skoare, besides sondrie headles bodies, and heades w^th^out bodies that were found and not knowne. and thus much for this time wee doe certefie this xviii^th^. of March 1596.—Michell Chamberlen, Maior; John Shelton, Willm. Palles, Shrieffs."

The last notice in the official manuscripts of this event is the following passage in a despatch of the Lord Deputy Russell to the "Right Honourable the Lords and others of Her Majesty's most honorable Privy Council:"

"Here hath lately hapned a straunge accident, a little before my returne hether, of much losse unto Her Ma^tie^. and yet of farre greater to the Inhabitantes of this poore Cittie, by the unfortunate fyring of a great quantitie of Her Ma^tes^. powder, last sent over, as the same was landed upon the Key, and should from thence have

been conveyed to this Castle. The number of barrells are said to be seven skoare, w^ch^. at that time lay toguether in the streete, and alltoguether unhappely did take fyre, to the blowing up and spoyle of manie howses and the losse of divers subjectes lives, which hath made the spectacle much the more fearefull and lamentable. Some examinations I have caused the Maior to take, which I send your Lls. here inclosed, with a note of the hurt done in particular, and thereto pray leave humbly to referre your Lls.—As anie thing further may be learned, your Lls. shall therw^th^. be made acquainted, and whether it groweth by practise or by negligence. In the meane time I have coñitted to this Castle the Clerke of the Ordenance, named Allen (who thoughe an Englishman is suspected to be a Recusant) for that he did suffer so great a portion to lye toguether in the streete, and did not send yt away as yt was landed, w^ch^. yt should seem he could not doe for lack of Carriage, in as much as the Porters were unwilling to be employed thereaboutes, being formerly yll paid, as nowe upon examination falleth out."

"And thus sending your Lls. some other examinations, newly taken before the Maior of this Cittie, touching munition affirmed to be sold by the Clerke of the Ordenance, w^ch^. I have thought fitt to acquaint your Lls. with, I do most humbly take leave. From the Castle of Dublin, this xx^th^. of March 1596.—Your Lls. humbly at coñand, W^m^. Russell."

In the latter part of the reign of James I., Government erected in the eastern part of the city a new Custom House, crane, and wharf, "as well for his Majesty's service, as the convenient loading, landing, putting aboard, and on shore, all and every such wares, merchandize, and commodities whatsoever, as should at any time thereafter be exported or imported into, or forth, of the Port of Dublin, or any member thereof." Thomas Hill, Craner, Wharfinger, and Packer, obtained in 1644 a grant of the "old Custom-house, and out-houses, and the pale bounding it, during his life, at the rent of five pounds English to the Crown, with a freedom from cesse and presse, whilst he lived in said house, as had been accustomed."

The Old Crane, having been rebuilt and frequently repaired, was continued in use as a storehouse till the commencement of the present century.

In the vicinity of the Crane resided, in the sixteenth century, Humphrey Powell, whose edition of the Common Prayer, published with the following title, is believed to have been the first book printed in Dublin:

"The Boke of the Common Praier and administracion of the Sacramentes, and other rites and ceremonies of the Churche: after the vse of the Churche of England. Dubliniæ in Officina Humfredi Povveli. Cum priuilegio ad imprimendum solum. Anno Domini M.D.L.I."

This book is elegantly printed in the black letter, and contains 140 folio pages, exclusive of six leaves of calendars in rubrics, and four pages of introductory matter, comprising a table of psalms, title, &c. At signature A iii. the book is stated to be "printed at the commaundement of the right woorshipfull Sir Anthonie Sentleger (knyght of the order), late Lord Deputie of Ireland, and Counsaile of the same;" and on folio cxl. appears the following colophon:

"Imprinted by Humfrey Powell, Printer to the Kynges Maiestie, in his Hyghnesse Realme of Ireland, dwellyng in the citee of Dublin in the great toure by the Crane. Cum priuelegio ad imprimendum solum. Anno Domini. M.D.L.I."

Before settling in Dublin, Powell had practised as a printer in London, and his name appears in the charter of the Stationers' Company in 1566, at which period, as before noticed, he was resident in St. Nicholas'-street, Dublin.

The "great tower," occupied by Powell, appears to have been the edifice styled "Prickett's tower," from Richard Prickett, who obtained in 1594, through the Earl of Ormond, the offices of Comptroller of Dublin and Drogheda. This building is noticed as follows at the close of the sixteenth century: "From the Bridge gate along the Marchant key to Prickettes Towre is eight hundred and forty-three foote distant, and the key nine foote hie from the channell to the pavement. The said Tower in Prickett's pocession is a square towre, with a towret in the tope on the Easte syde, the Towre

thirty foote sqware one waye and twenty-eight foote the other way, the wall three foote fowre inches thicke and thirty-four foote hie; and no heightes but one timber lofte in the sqware, and towe small vawtes in the towret, and no lowp but a wyndoe to the easte syde."

Several slips, or landing places, on the Merchants' Quay are referred to in the sixteenth and seventeenth centuries. Sir William Skeffington, Lord Deputy, landed in 1534, "at the slip neer the Bridge of Dublin;" and Sir Edward Bellingham, in a letter written about November, 1548, to the Mayor of Dublin, alludes as follows to the boats then used upon the Liffey:

"Mr. Meyer: loke that yo^{w} substancyally se to thyngs cõmyttyd unto yo^{w} nãly In ower absens & wat M^{r}· Sentlo one of Hys majestes cowncell shall whyll yo^{w} in furderans of my dere m^{r}s servyse se yt cyrcũspectly executyd in suche sorte yt may whell appere that yo^{w} mynd not to dyscharge good servys (accordyng to yo^{r} dewty) w^{t} a excuse wherin yo^{w} shall deserve (besyds the accõplysshmẽt of yo^{w}r duty) most herty tanks. Where amongst other thyngs whe ar Informyd that mẽ use bots more lyberally apon the ryver then they owt to do & nãly in ower absens remẽber the thyng ys as yet in cõtroversy & not determynd & cõsyder also that as whe mynd to doo no wrong (as God forfend whe shold mynd ony otherwhyse) so lyke whyse whe dysdayne to have ony offeryd us. I pray yo^{w} by yo^{r} dyscretyon cõsultyng w^{t} M^{r}. Jon plunket se the thyng usyd accordyngly."

The city, in Michaelmas Term, 1559, "granted and agreed that Thomas Simon Fitz Michell should have all the slyppes of the Merchants' Quay from Ussher's ground, called Carle's Inns, to the watering slyppe of the lane called the Bagnio, where Nicholas Seyntleger dwelled."

In 1560 the troops, ammunition, and ordnance, sent from England to be employed against Shane O'Neill, were landed at the Crane; and in 1565 Nicholas Fitzimons, then Mayor, caused the Merchants' Quay to be repaired at the city charge. Sir John Perrot, on his departure from the government of Ireland, on the 2nd of July, 1588, "took boat at the Merchants' Quay, at three o'clock in the afternoon, and as he came from

his lodging to the quay of Dublin to embark, the throng of the people coming to salute him—some with cries of applause, and some with tears, bemoaning his departure—was so great, that he was almost two hours before he could pass the streets, and was forced twice or thrice to take house to avoid the press; Turlogh Lynogh O'Neill accompanied him to the boat, and, standing on the river-side, whilst he saw the ship under sail, with many tears lamented his departure; and the city of Dublin, as a testimony of their love and affection to him, sent some of their young men with shot, who waited on him as his guard, till he arrived at his seat, called Carew Castle, in Pembrokeshire."

An order was made by the Corporation in 1575, that "the stayres builded by Raulfe Grimesditch, adjoyning to the Bridge-foot, shall be plucked down, forasmuch as he builded the same without lycens of the city;" and we are told, somewhat later in the same century, that the "depth of the Liffie, from the Bridge to over against Mr. Walter Balle's house, is six foot demy; from over against Mr. Balle's house to over against Mr. John Forster's house is four foot demy; from over against Mr. Forster's house to over against Prickett's Tower is six foot; from over against Prickett's Tower to over against Mr. Fian's castle is four foot; from over against Mr Fian's castle to the west end of Mr. Brown's building is three foot; from over against the west end of Mr. Brown's building to over against Issolde's tower is four foot. There can," adds the record, "be six foot depth of water, at least, drawn into all the ditches about the town, with charges done upon cleaning of the said ditches, and upon making of sluices for to stay the water where the ground do not meet in height levell."

In 1643 Catherine Duffe, widow, was tenant to the city of all the slips of the Merchants' Quay and the Wood Quay, which she was bound "to make up, repair, and keep the said slips, and the walls of the quays, from time to time, stiff and staunch, with good stone and lime," for which she was to re-

ceive four pence of "every boat, gabbart, and bark, by way of quayage." Rees Phillips, vintner, on 20th July, 1654, took from the city, for twenty-one years, at the annual rent of three pounds, "all the slips of the Merchant and the Wood Quays, from the Bridge of the city to the eastern end of Fyan's castle." This grant was assigned by Phillips to Nathaniel Foulkes, who obtained, in 1672, a new lease for ninety-nine years, at the same rent, and a couple of fat capons, or five shillings to the Lord Mayor at every Christmas. The use of these slips was, however, superseded by Ormond Bridge, erected by the city in 1684, and so styled from the Duke of Ormond, then Lord Lieutenant.

Among the residents on the Merchants' Quay in the reign of Charles I. were Sir Philip Perceval, founder of the Egmont family; Captain Nicholas Pynnar, compiler of the "Survey of Ulster;" Sir Christopher Foster, Sir Robert Newcomen, Sir John Sherlock; and Sir William Parsons, whose entire property did not exceed forty pounds in value at the period of his settlement in Ireland, in the latter part of the reign of Elizabeth; yet, having obtained the offices of Surveyor-General and Commissioner of Plantations, he contrived, in a few years, to acquire very considerable estates. Parsons reorganized the Court of Wards, of which he was made Master; and finally, through the Puritanic party in the English Parliament, was appointed Lord Justice of Ireland, in which capacity he received, at his house on the Merchants' Quay, on the night of the 22nd of October, 1641, the informations of Owen O'Conally, relative to the projected revolutionary movement of the natives.

On the Merchants' Quay, at the Restoration, resided Sir Robert Talbot, who had distinguished himself among the Irish Confederates, and whose younger brother, Richard, was subsequently created Duke of Tyrconnell. Among the merchants resident on this quay were, Peter Wybrants, Mayor in 1658, and Sir Thomas Hackett, a very wealthy Jacobite trader, ex-

tensively engaged in foreign commerce. Hackett was elected Lord Mayor of Dublin in 1687, but the Williamites, after regaining power, seized his property, and declared him an outlaw. Hackett's account-books, still extant, exhibit the great extent of his commercial transactions; and he appears to have acted as banker or money-lender to many of the principal nobility and gentry of his time in Ireland. In a letter from Holyhead, dated 22nd of October, 1696, Hackett says: "All the misfortunes that happened cannot be attributed to me, being as great a sufferer by the wars as any of my creditors, having lost in debts, &c., about thirteen thousand pounds; the estate, which was set for about eight hundred a year, not producing, from May, 1695, to May, 1696, but £130 16*s.* 8*d.*, as per the account sent to Mr. Sarsfield."

The City Marshalsea was established, in 1704, on the Merchants' Quay, between Skipper's-lane and Swan-alley, where it was continued till 1805; and the passers-by were incessantly assailed by the cries of the inmates soliciting charity for their maintenance, or the discharge of their fees. At the "Bible and Crown," on this quay, near the Old Bridge, was the shop of John Watson, bookseller, compiler, and publisher of the "Gentleman's and Citizen's Almanack," "Tables of Interest and Exchange," and other works of similar character. Watson, who was the first Irish almanac compiler to exclude astrological signs from his publications, issued, in 1724, in conjunction with Mary Laurence, an almanac printed in both the Irish and English languages; and from the year 1729 continued regularly the publication of his excellently arranged "Gentleman's and Citizen's" Almanacs, till his death in January, 1769, after which the work was published by his sons-in-law, Samuel Watson and Thomas Stewart, the latter of whom occupied the "Bible and Crown" till the year 1778. Patrick Wogan, publisher, also resided in this locality from 1774 till the early part of the present century. A watch-house was placed at the south-western end of the Old Bridge, oppo-

site to which was an extensive pile of buildings, rendering the passage from Bridge-street to the Merchants' Quay scarcely wide enough to allow more than one vehicle to pass at a time. The importance of commanding this narrow entry was recognised in 1803 by Robert Emmet, who had designed that, in case the army, after crossing the Old Bridge, passed along the Merchants' Quay, Wogan's house, and Birmingham warehouse next to it, should be occupied with musketry, grenades, and stones; also the leather crane at the other end of the quay; a beam, to be before the crane, lying across the quay, to be fired at the approach of the enemy's column. "A body of pike-men, in Winetavern-street, instantly to rush on them in front; another body, in Cook-street, to do the same, by five lanes opening on their flank, and by Bridge-street in their rere. Another beam in Bridge-street, in case of taking that route, and then Cook-street body to rush out instantly in front, and the Quay on the flank. There was also to be a rocket battery at the Crane on the quay, and another in Bridge-street."

The Wood Quay extended from the Crane at the end of Winetavern-street to a building known as Buttevant's Tower, situated a little to the westward of the site of the present Essex-bridge. Buttevant's Tower is described in the sixteenth century as "an old square, ruinous tower, with one vault, and the wall four feet thick, thirty feet high from the channel, and twelve feet square within the walls, and the ground eight feet high within the said tower from the channel." This building appears to have subsequently acquired the name of "Newman's Tower," from Sir James Ware's father-in-law, Jacob Newman, Clerk of the Rolls Office in the Court of Chancery, who, in the reign of James I., resided on the Wood Quay.

The "Liber Albus Scaccarii," or "White Book of the Exchequer," frequently quoted by Sir John Davies, is stated, in the "Lansdowne Manuscripts," to have been burnt in "Sir Francis Aungier's closet, at Jacob Newman's, in 1610."

At a short distance from Newman's Tower, on the city wall, stood a small tower, round without and square within, "one timber lofte with towe roomes and lowps in every rowme; twelve foote square one waye and fourteene foote the other waye; the wall three foote thicke and twenty-five foote hie, and the earthe hie within the said Towre, eight foote." This building, known in the seventeenth century as "Casey's Tower," was sold among the forfeited estates in 1701 for £144 10*s.*; it afterwards became the Hall of the Guild of Bakers, thence acquiring the name of the Bakers' Tower, and was finally demolished about 1753.

In the Quay wall, opposite the southern end of Fishamble-street, stood Fyan's Castle, described about 1590 as a "sqware towre, fowre storie hie, thirty-eight foote sqware one waye, and twenty foote another waye, towe spickes or lowps in the loer storie, and windoes in every of the other rowmes, the wall fowre foote thicke and forty-towe foote hie, and the grounde firme, eight foote hie from the chanell within the castell."

The Fyans were citizens of high importance in Dublin in the fifteenth and sixteenth centuries. John Fyan was Mayor in 1472 and 1479; Thomas Fyan, Sheriff in 1540; and the hospitality of Richard Fyan, Mayor in 1549 and 1564, has been extolled by local chroniclers. Robert Barnewall, fifth Lord Trimleston, married, in 1559, Anne, only daughter of Richard Fyan, Alderman, whose son is referred to in a document of the year 1618, as "William Fyan, of Dublin city, merchant, aged forty years." Later in the seventeenth century, Fyan's Castle acquired the name of "Proudfoot's Castle," from George Proudfoot, merchant, cousin to James Barry, first Earl of Santry, who inherited it from his father, Alderman Richard Barry, merchant, and Sheriff of Dublin. In the reign of Charles II., "Proudfoot's Castle" was occasionally used as a State prison.

On the 12th of September, 1578, Sir Henry Sidney, Lord

Deputy, took boat at the Wood Quay, about eight o'clock at night, and there delivered the sword to William Gerrard, the Lord Chancellor. On this quay resided Sir John Davies, who having been expelled from the Middle Temple in 1598 for beating a fellow-student in the public hall, retrieved his reputation by a poem entitled "Nosce Teipsum," published in 1599. He also wrote "Orchestra, a Poem on the Art of Dancing," and was said to have acquired Elizabeth's favour by praising her, in twenty-six acrostics on the words, "Elizabetha Regina." Davies was an active member of the English Parliament of 1601; and James I., in testimony of his admiration of "Nosce Teipsum," appointed him Solicitor-General of Ireland in 1603, and Attorney-General in 1606, in which capacity he was one of the first judges who administered the English law in Ulster. The knowledge which he acquired of the ancient legal records of Ireland is displayed in his treatise, published in 1612, under the title of "A Discoverie of the True Causes why Ireland was never entirely subdued, nor brought under Obedience of the Crown of England, untill the Beginning of His Majesties happie Raigne." Davies returned to England in 1616, having, in the preceding year, published his "Reports of Cases adjudged in the King's Courts in Ireland," the earliest work of that nature extant in connexion with this country. On the Wood Quay was the residence of Mathew De Renzi, a native of Germany, who, in 1622, obtained a royal grant of upwards of one thousand acres of the forfeited lands of the Irish, in the barony of Garrycastle, King's County, "to hold in soccage to him and his heirs for ever, provided he should not take the name, stile, or title of Roirke, O'Molloy, the Fox, Mac Coghlan, or O'Doyne; nor receive or pay any Irish rent, taxes, or services, or divide his land according to the Irish custom of gavelkind." De Renzi's monument, in the church of Athlone, states that he "was born at Cullen, in Germany, and descended from the family and renowned warrior, George Castriot, alias Scanderbeg, who, in the Chris-

tian wars, fought fifty-two battles with great conquest and honour against the Great Turk. He was a great traveller and general linguist, and kept correspondency with most natives in many weighty affairs, and in three years gave great perfection to this nation, by composing a grammar, dictionary, and chronicle in the Irish tongue: in accounts most expert, and exceeding all others for his great applause." The inscription adds, that De Renzi died in 1634, at the age of fifty-seven, and that the monument was erected by his son in 1635.

Among the residents on the Wood Quay, in the reign of Charles I., were Sir Jerome Alexander, afterwards Justice of the Common Pleas; James Donnellan, Justice of the same Court; Francis Aungier, Baron of Longford; Sir Faithful Fortescue, ancestor of the Earls of Clermont; Dr. John Atherton, Bishop of Waterford; Sir Richard Osbaldeston; William Sambach, the King's second Sergeant; and Sir Adam Loftus, of Rathfarnham. The "Old Swan" here is noticed in 1643; and a bowling-alley, commonly called the "Yellow Lyon," was located here in the reign of Charles II., at which period the erection of an Exchange upon this Quay was projected. Later in the same century a school was established at the sign of the "Royal Exchange," on the Wood Quay, by John M^{c}Comb and Andrew Cumpsty, who, in 1694, compiled and issued a "Dublin Almanack," the publication of which was continued by the former, styling himself "Philomathematicus." Cumpsty subsequently incurred the enmity of the notorious Dr. Whalley, by whom he was assailed with the following diatribe, which serves to illustrate the mode in which the Dublin astrologers, at that period, conducted their controversies:— "I know," says Dr. Whalley, in 1699, "there are a certain partial people something displeased at my late writing against my sheeps-face antagonist, Andrew Cumpsty; but though they be, I do not care: if he likes not what he has got, he may thank himself for it. Giff Gaff is a good fellow; he first began, and, without cause or provocation, in an epistle to his balderdash for

the year 1697, endeavour'd me all the abuse his wooden scull was capable of, in hopes thereby to gain the better repute to his yearly nonsence; but finding that would not do, he continued with Sir Owle's-head, his printer, and others, to counterfeit the title-page of my almanack, and added it to his for the same year; and imposed it upon the world as mine; for which piece of honesty, Crook, and several of his confederating Dublin booksellers, were bound over to the King's Bench at Michaelmas Term, 1697; but Cumpsty was spared, upon his promising, the following year, to print his recantation. But, instead of being as good as his word (a thing he scorns), the next year he doubled his diligence, and, with a brutishness as natural to his own dear self as one beast is like another, in a scurrilous libel, posted upon the gates and posts of the kingdom, challeng'd me to meet and debate our controversies before the Colledge; but I thank you kindly, when I came to the point in earnest, he refus'd it, and therefore I published my late reply and his picture, which here follows, to let the world know how causelessly the brute had abused me; and what a prodigious conjurer they had of their beloved Cumpsty, who, for all his noise, having lost his help-mate, R. White, who use to help to compose his yearly nonsence, the last year he was forced to wait till mine was published, to steal my observations; and this year must do the like, or else give over the trade, unless his Archimedes, or some other, help him; for he knows no more of genuine Astrology than one of his brethren, which are usually plac't in perriwig-makers windows. However, I expect he will be making more challenges, and, therefore, here before hand, tell him, that unless he do meet me, under the conditions mentioned in my late reply, and that is because his memory is treacherous (and cannot recollect the promises he made me at Mr. Foster's, before several credible witnesses, to give me a recantation, under his hand and seal, to be printed in my almanack), that we may, before (some indifferent judge), or otherwise by our selves, meet (where, to avoid suspition of

help in presence of each other), we may, with our own hands, in writing, by way of question and answer, begin at the cause, and gradually proceed to the effect, till the whole controversie be calmly debated and ended: and the same being so written, without farther correction or amendment, to be, at our joynt cost and charge, printed literally as written, to bestow upon the world, the better to judge of the matter: I say, unless he complies with these reasonable terms, I appeal to all indifferent considering men, whether or not I do him any wrong to say, that all the noise and splutter he has hitherto made, or for the future shall make, of that kind, is only to impose upon the ignorant, and to cheat the country, as he did in combining with others to impose his nonsence for the year 1697 (as aforesaid) upon the world, as the almanack of John Whalley. From my study at the Printing House, next door to the Fleece, in St. Nicholas-street, Dublin, September the 29th, 1699."

Whalley also published an engraving of Cumpsty, whom he represented with a sheep's head, covered by a large wig, and engaged in making astrological observations in the company of two hideous owls. The following verses are appended to this caricature, which is styled "The Picture of a Mathemaggotty Monster, to be seen at the Royal Exchange, on the Wood Quay, Dublin: or Andrew Cumpsty drawn to the Life:"

"Draw near, you Painters, who your art would grace,
View here a monster with a sheep-like face:
A monster in figure, a monster by nature too,
A monster in arts, all monstrous things can do,
None e're did more pretend, or less e'er knew,
No baboon else, so monstrously divine,
No ape or monkey ever half so fine;
And yet in temper ruder than a swine.
To make the monster, monstrously compleat,
He wears a campaign wigg, both long and neat:

His hat is lac'd, but like a bonnet wore,
Well slouch't behind, but cocking high before;
That he the better might survey the stars,
To learne account of plenty, peace, and wars,
Which having done, he gravely turns about
To's brother Owles, and crys, I've found it out.
Found out, wise sir? the wond'ring Owles reply'd,
Yes, friends, quoth Sheep's-face, change of moon and tide,
And many other hidden things beside.
Ho lo, Sir! (quoth the owles) your skill is rare,
What bold pretender dare with you compare?
Compare! quoth Sheeps-face, Faith I'll let you know,
I long to find the loon dare once do so:
Behold my shuttle by an art divine
Should make the light soon through his body shine;
Or else my globe I at his pate would throw,
To teach such sauce-jacks better manners know.
You know when Whalley did attempt it once,
How oft for that, I call'd the loon a dunce:
And if he dares again (dear Owles) engage,
By scale and compass I'll survey his rage,
And with a line of cords his sauce assuage:
Some pains he has, and more may take to show
How very little I in art do know;
But (dearest Owles) if you'll be rul'd by me,
And lend your helping hand, you soon shall see,
I'll make both him, and all the world beside,
Know, while I live, I'll starry monster ride,
But if you fail, I must perforce submit
My mathematick magazine of wit;
For now, too late, I find my pen too short,
(Oh! curse upon my owlish counsel for't).
And all the lies and noise I lately made,
At my own door, by Whalley, justly laid."

A large pile of buildings, styled "Pudding-row," overhanging the river at the western corner of Ormond Bridge, rendered the passage thence to the end of Winetavern street exceedingly narrow. Ormond Bridge having been swept away by

a flood in 1802, a new edifice, named Richmond Bridge, was erected more to the westward, at the foot of Winetavern-street, and opened to the public in 1816. "In sinking for the foundation of the south abutment of Richmond Bridge, opposite Winetavern-street, there were found in the excavations made four feet below the bed of the river at low water, several pieces of German, Spanish, and British coins; the latter of Philip and Mary, and Elizabeth, together with cannon balls, about twelve pounders, pike-heads, and other implements of war. These were all lying upon a stratum of sand, about seven feet thick, under which was a bed of clay, eight feet thick, which rested on the solid rock, where the foundation was laid. In sinking for a foundation for the north abutment, two very ancient, in appearance, and rudely formed boats were discovered. These were eighteen feet long from stem to stern. They were caulked with moss, and in one of these was found a large human skeleton. They were imbedded in a stratum of sand, about seven feet thick, which appeared to have been deposited, at once, by some great flood, as it was not in layers, and was perfectly free from sediment. It was further remarkable that the foundation of the old Liffey-wall was laid four feet above these boats and sand-bank, and rested upon them." Pudding-row, together with the various unsightly edifices obstructing the passage along the banks of the river, was removed on the rebuilding of the quay-walls, under the superintendence of the Ballast Office, about forty years ago.

At the "Bridge-foot," contiguous to the south-western extremity of the Old Bridge, was the residence of a branch of the family of Ussher,—a name rendered illustrious throughout the learned world by the writings of James Ussher, Primate of all Ireland in the reign of Charles I. From the time of Arnold Ussher, Mayor in 1467 and 1469, members of this family ranked amongst the most important of the Dublin citizens. Christopher Ussher, Mayor in 1516, was appointed

Customer and Collector of Dublin by Henry VIII.; and of his son, John Ussher, Mayor in 1561, Sir Thomas Wrothe, writing in 1564 to Sir William Cecil, observes:—"Here is one John Ussher, a zealous man in Christ's religion, an honest man of life, and well reported of them that have to do wth. him. He desireth to have the costome of Dublinge (which is to be letted out Michaelmas next,) in ferme, or otherwise, as shalbe thought good, in such sorte as it wilbe let to anye other. Suer as it semith, he will serve of conscience, and that ruled by God's worde. This citie had nede of such one, for here is yet catche that catche maye."

A description of the city wall, in the reign of Elizabeth, notices that the "wall of one syde of Mr. Ussher's house to the Bridge-gate is one hundred and four foote, the wall four foote thick, and nineteen foote high, and the ground is firm; five foote high within the said wall, and the Liffey goeth hard by, and at every full sea it flows up against the said wall, being a spring tide."

To the munificence and religious zeal of John Ussher we owe the publication of the first book ever printed in the Irish language, which was issued in 1571, with the following title:—

Aibidil gaoidheilge, 7 caitichiorma .i. forcetal nó teagasg Criosduaithe maille lé haitreabhuidh dairide don fiadhnaise Criosduighe, ir inghabtha, da gach aon da mbé fómanta do feachd Dia 7 na bainfiodhá fa fighe so, do táirnigeamh ar laidheñ, 7 ar gaillbérla go gaoidheilg, la Seaan o keafnaigh.

Erigh: creud fá gcollañ tú a Tighearna? múrgail: 7 na teilg fiñ go déog. Psalm 43 uer 23.

Do buaileadh so agcló ghaoidheilge, am baile Atha cliath, ar cosdar mhaighistir Sheón usher alderman, ós cionn an droichid. an 20 lá do luín. 1571.

Maille lé privilégid na mór rioghna, 1571.

Of this title-page the following is a literal translation:—"Irish Alphabet and catechism. Precept or instruction of a Christian, together with certain articles of the Christian

rule, which are proper for every one to adopt who would be submissive to the ordinance of God and of the Queen in this kingdom: translated from Latin and English into Irish by John O'Kearney. 'Awake: why sleepest Thou, O Lord? Arise, cast us not off for ever.' Psalm 44, ver. 23. Printed in Irish in the town of the Ford of Hurdles (Dublin), at the cost of Master John Ussher, Alderman, at the head of the Bridge, the 20th day of June, 1571. With the privilege of the great Queen, 1571."

This small volume, of which but a single copy is now known to exist, consists of a translation of the Protestant Church Catechism, with an explanation of the Irish alphabet, and rules of pronunciation, compiled by John Kearney, Treasurer of St. Patrick's Cathedral, who died about the year 1600. Alderman John Ussher, who took an active part in the public city affairs, wrote a treatise on the reformation of the management of the Staple, and, as we learn from the following letter addressed to Lord Burghley, he laboured to promote the establishment of a University in Dublin twenty years before the foundation of Trinity College :—

"Right honorable (my deuty most humbly p^mised) pleasethe your Honour to be adv̊tised that wheare your L. dyrected your lr̃e. w^th. me, unto the Right honorable S^r. Henry Sydney, L. Deputie of Irland, to understand his L. opinion of a boke by me devised for the reformac̃on of the Staple there; whiche boke when his L. had p̃used, imediately he sent for the Maior and Staplers of the cittie of Dublin, willing them yf they knewe any matter why the said device shuld be stayed or putt backe, to bring the same in wryting. Whear upon they c̃osulting w^th. the Burgeses of the Staple portes in Irland), w^ch. then by occasion wear in Dublin at Parlament) dyd make up sevne Articles of objections against the said devise, w^ch. being delyv̊ed unto the L. Deputie, his L. delyv̊ed me the same to make awnsweare unto the said objections. And having awnswared them p̃ticulerly, I redelyv̊ed the boke into his L. and shortly after I chaunced to fall sycke of a dangerus ageue, by mean whearof ther was no reply made by the Staplers untyll a lytill while befor his L. dep̃ted herehence, so that I had not the rejoynder in redynes when

his L. depted; but now having the same in redines, and the same being pused by two of Her Ma^ties^. Pryvy Counsaile here, who hath made relacon therof unto the said L. Deputie. And now this being the tyme of the yere that the same is to be practised, or els the whole advauntage of this yeare wilbe lost, I have thoght good to advtice your L. therof, that no fawt be imputed to me. What the goodness or comoditie of the device is lyke to be, your Honour upon coference had w^th^. the said L. Deputie or w^th^. Mr. Tremain, who then was his L. Secretary, may easily cojecture. Butt I am farr deceved yf it advauntage nott Her Ma^tie^. sevne or eight thowsand powndes evy yere, besyde such porcon as Her Highnes hathe graunted me of the pfettes of the said device; w^ch^. porcon I mean wholy to bestow to the advancement of Goddes glory, Her Ma^ties^. honour, and utilitie of this my native cotre, in erecting one College of Univsitie here, whear Her Grace and your Honour^s^. shall thinke covenient. I have here sent by this bearer the warrant w^ch^. was made to the L. Keper for passing my grawnt under the Great Seale, w^ch^. your Honour stayed untill ye understode the L. Deputies opinion conceing the devise; w^ch^. patent assone as I shall receve sealed w^th^. the Great Seale, I will imediately resort unto your Honor^s^. to putt the device in practice; and in the mean whyle I remayne to understand your Honour^s^. pleasurs; w^ch^. I beseche your L. I may knowe w^th^. all covenient spede; for yf I begin nott to practise at Barthelme tyde, or very shortly after, ther wilbe no good done this yeare. Thus I humbly take my leve, beseching the Allmighty to encrease your L. in vertu and much honour. From Dublin this 15^th^. of July A°. Dñi. 1571.—Your L. to coñand, JOHN USSHER.

"To the right honorable and my veray good Lord the Lord Bourughley one of the Qwenes Ma^ties^. most hono^ble^. Privie Cownsaile."

Further favourable testimony to the character of John Ussher occurs in the following letter from Adam Loftus, Archbishop of Dublin, to Secretary Walsingham, in 1580–1:

"It may please your honor, wheareas my verie good L. the L. Deputie, in a geñallitie hath coñended to your Honors of the Counsell the sutes of the citie of Dublin, a longe tyme sollicited there by Mr. Ussher, & for his better dispatche it hathe bene ordered that their peticons were sent hither to be considered by the L. Deputy and Counsell, who likinge thereof have also remitted them to the L.

chancellor of this realme, to have his opinion touchinge them, w^ch^. as I doubte not it wilbe favorable consideringe their deserte and the equitie of their sutes; so I humblie beseche your honor to be a meanes for the speedie dispatche of Mr. Ussher, and the endinge of their causes, their diligence and duetifullnes in all services are so throughly knowene unto you, and so well reported by my L. Deputy, that I nede not stande in coñendac͡on thereof: my onely sute unto your Honor is for the speedie returne of Mr. Ussher, the cytie in these tymes standethe in suche nede of him, being a rare man bothe for honestie and religion, that we lamente his absence from us. Thus coñitting theire cawses to your honorable furtheraunce I humblie take leave. From St. Sepulchres the 3 of February, 1580. —Your Honors at coñandmẽt, Ad: Dublin.

To the right honorable S^r^. Frauncis Walsingham, Knight, Hir Ma^ts^. Principall Secretary."

John Ussher died in 1600, and was succeeded by his son Sir William Ussher, clerk of the Council, in whose house was executed the printing of the first Irish version extant of the New Testament, published with the following title: "Tiomna nuaḋ ar ḃ-Tiġearna aġus ar Slanaiġṫeora Iosa Criosḋ, ar na tarruing gu firinneaċ ar Ġréigis go Gaoiḋeilg, re huilliam O Doṁnuill. Ata fo ar na chur a gclo a m-baile aṫa cliaṫ, a ḃ-tiġ ṁaiġistir Uilliam Uiséir choir an Droichṫiḋ, re Seón Fhrancke. 1602."—The New Testament of our Lord and Saviour Jesus Christ, faithfully translated from the Greek into the Irish, by William O'Donnell. Printed at the town of the Ford of Hurdles (Dublin), in the house of Master William Ussher, at the foot of the Bridge, by John Francke, 1602.

This volume is a very small folio of 214 leaves, printed in double columns. Its translator, William O'Donnell or Daniel, had been one of the first Scholars of the University of Dublin, and was promoted in 1609 to the See of Tuam. The dedication of the work, signed William Daniell, is followed by an epistle to the reader—Do ċum an leuġṫora, concluding with the words, "Do ċaruiḋ ionṁuin a g-Criosḋ, Uilliam O'Doṁnuill;" and in his address to James I., the translator

writes as follows: "Notwithstanding that our late dreade soveraigne Elizabeth of famous memorie, (as God had richly furnished her with all princely and Christian vertues) had in conscience of her dutie, and in Christian pittie and compassion of the miserie of her subjects, affoorded many good meanes of reformation, by establishing good and wholesome lawes and statutes, and by sending over many choise and worthy persons, for the administration of justice, and maintenance of the trueth: and even in the beginning of her most happie raigne (out of her motherly care and princely bountie) provided the Irish characters and other instruments for the presse, in hope that God in mercy would raise up some to translate the Newe Testament into their mother tongue: yet hath Sathan hitherto prevailed, and still they remain Lo-ruchama, Lo-ammi, through the ignorance of our ministers, the carelessnesse of our magistrates, and the subtiltie of Antichrist and his vassals, the filthy frye of Romish seducers, the hellish firebrands of all our troubles. Yet blessed be the memorie of such as have given the first attempt to enterprise this worke, namely, Maister Nicholas Walsh, that famous Bishoppe and Martyr, Maister John Kearny, and Nehemias Donellan now Archbishop of Tuame: whose godly indevours were notwithstanding untimely cut off in God's secret judgement, and the waight of the burden cast upon my weake shoulders, that God might manifest his power through weakenesse. Under which burden how carefully and conscionably I have groned, they onely can judge, that can confer this translation with the original Greeke, unto which I tyed my selfe, as of dutie I ought: having laboured therein in all sinceritie, as in the presence of God, the Judge of all, to expresse the text truly and fully, as neare as I could, without either detraction or addition, saving only in such places, where the necessitie of the phrase or sentense required it, (as it is usuall in all translations, that cannot attaine unto the grace and proprietie of the originall) to give the full sence. Which necessarie additions, for want of a diverse

character, are compassed with these marks [ ]. And notwithstanding the manifold stumbling blocks that Sathan in his wonted malice had cast in the way, and the small encouragement that I received (such hath been the iniquitie of the times:) yet the hope of future blessings by meanes of your Majesties colledge lately erected near Dublin, (where this worke was begun and continued for a time) and the fervent zeale and Christian affection of Sir William Usher your Majesties faithfull servaunt, and Clarke of your Councell generall in your Highnesse realme of Ireland (who following the steps of his religious father, willingly undertooke the greatest part of the charges of this impression) did greatly kindle mine affection to follow the worke with all earnestnesse: and that in a time of blackenes, and darkenes and tempest, wherein all hope of proceeding was in a maner cut off by reason of the generall garboiles, and universal floud of rebellion that overflowed the face of the kingdome."

In 1604 Sir William Ussher published a volume of Instructions for his children, having married Isabella, second daughter of Adam Loftus, Archbishop of Dublin, and Chancellor of Ireland, his offspring by whom were as follow: Arthur Ussher, married to Judith, eldest daughter of Sir Robert Newcomen; Adam Ussher, Ulster King-at-Arms, 1632; Mary, married to William Crofton of Temple House, Sligo; Jane, married to Daniel Molyneux, Ulster King-at-Arms; Margaret, married to Sir Beverly Newcomen, Baronet; Alicia, married to Sir Thomas Phillips, of Newtownlimavady; Eleanor, married to Sir Christopher Foster; and Anne Ussher, wife of Sir Robert Meredyth, Chancellor of the Exchequer in 1618. Sir William Ussher died in 1657, and was succeeded by his grandson, Sir William Ussher of the Bridge-foot, who lived at the Castle of Grange, county of Wicklow, and died in 1671, leaving a son, Christopher, who, says a writer in 1698, "is a person of true piety, solid judgment, and great estate, and God has given him a heart to do good with it in his lifetime, for he is very eminent for his great charity,

and a vast encourager of learning. I could write a folio in this gentleman's praise, but he's as humble as he's rich; so I sha'nt, lest I offend his modesty: but this hint is enough to show how worthy he is of that great name he bears." Christopher Ussher was succeeded by his son William Ussher, by the decease of whose sons—William, Henry, Christopher, and John, without issue—the family of Ussher of the Bridge-foot and Ussher's Quay became extinct in the direct line. By various intermarriages of the female branches, the Usshers became allied to many of the principal nobility and chief families of Ireland; and among the descendants of Arthur Ussher, son of the second Sir William Ussher of the Bridge-foot, may be enumerated the late Duke of Wellington and the present Duke of Leinster.

Sir John Totty, Lord Mayor of Dublin in 1671, and other merchants, resided at the Bridge-foot towards the middle of the seventeenth century. In 1670 a wooden bridge, at some distance to the westward of the old one, was built across the Liffey, but being found to interfere with the interest in a ferry which had previously plied in the same locality, a number of apprentices assembled riotously for the purpose of destroying the new erection; twenty of them were, however, seized and committed to the Castle; "but afterwards, as a guard of soldiers were conveying them to Bridewell, they were rescued, and four of them killed in the fray, from which accident it took the name of Bloody Bridge." After the erection of the Barracks an unsuccessful attempt was made to change this name to "Barrack Bridge," but the structure, over which vehicles are not now permitted to pass, still retains the appellation of the "Bloody Bridge."

Between the Old Bridge and the "Bloody Bridge" a new structure, styled Arran Bridge, was erected in 1681. The river seems to have formerly encroached considerably upon the ground now known as "Ussher's Island," a large portion of which was leased in 1685 by Christopher Ussher to Sir Wil-

liam Ellis, attainted after the Revolution. Ussher's Quay appears to have been formed about the reign of George I., at which period it was inhabited by persons of rank and distinction, as Theobald Taaffe, fourth Earl of Carlingford, and Lady Frances Brudenel, Countess of Newburgh. The latter was the daughter of Francis Lord Brudenel, son and heir apparent of Robert, and brother of George, Earls of Cardigan. She was eulogized under the name of "Myra" in several poems by George Granville, Earl of Lansdowne; and after the death, in 1694, of her first husband, Charles Livingston, second Earl of Newburgh, she married Richard Bellew, who, adhering to the cause of James II., had brought to France, under his command, the regiment styled the King of England's Dismounted Dragoons. On being supplanted in the command of this corps by Brigadier Thomas Maxwell, Colonel Bellew returned to Ireland, and, having renounced the Roman Catholic religion, assumed, as Lord Bellew, in 1705, his seat in the House of Peers, and obtained a pension of £300 per annum; which after his decease, in 1714, was enjoyed by his widow, who subsequently married Sir Thomas Smith, Ranger of the Phœnix Park, uncle to Dr. William King, Principal of St. Mary's Hall, Oxford, who, becoming involved in a lawsuit with his relatives, published in 1736 a satire, depicting the Countess and her associates in the most hideous colours. Lady Newburgh died in 1736, at her house on Ussher's Quay; on which, about the same period, resided Serjeant Richard Malone, whose father, Richard Malone of Baronston, county of Westmeath, born in 1674, was, while student in the Temple, employed by the "interest of his early friend, Ruvigny, Lord Galway, as a negociator in Holland, and managed the business committed to his charge so successfully, that on his return to England King William expressed himself highly satisfied with his conduct, and honoured him with a substantial mark of his favour. He was called to the Irish Bar about the year 1700, and was one of the most eminent barristers that have ever appeared in Ire-

land, no one of his own time coming into competition with him, except his son Anthony, who was thought by many to have surpassed him." Malone's family was originally Roman Catholic; and a violent Whig historian, writing in 1735 of the Tory Dr. Sacheverell's preaching on the 30th of January, 1715, says :—

" One Malone, a Popish lawyer, being behind the organ in St. Andrew's Church, where the Doctor preach'd, and taking notes, it was observ'd by that sober divine's sober mob, who, supposing he was a Whig, got about him, and were going to lay violent hands on him, but the Irish lawyer declaring himself to be a Papist, Dr. Sacheverell sent his servants, who convey'd him safe through their master's house, or 'tis thought he had been torn to pieces."

In some fugitive verses on the Irish Bar in 1730, Richard Malone's change of religion is alluded to as follows :

" There's old Dick Malone,
Though in barrister's gown,
Talks reason and law with a grace, sir,
Yet without Bar he stays,
Tho' he's merit to raise,
But converts ne'er change their first place, sir."

Referring to other Roman Catholic lawyers who had also conformed to the Established Church, the same writer remarks :

" There's many more lads,
Who faith, if their dads
Did but hear them on Popish acts prate, sir,
Talk of criminal Papists
As if they were Atheists,
They'd say they were turn-coats of State, sir."

Richard Malone is said " to have somewhat resembled Sir Robert Walpole ; but was handsomer and better made than that eminent statesman. His person and deportment were graceful and engaging ; his countenance was placid, yet expressive, and his voice strong and sweet. In any cause in

which he was engaged he was so strenuous and ardent, that when he was defeated his clients acquiesced without murmuring, from a conviction that nothing was lost for want of ability or exertion. In stating cases he peculiarly excelled, and was no less happy in his addresses to juries, whose passions he could at all times wind to his purpose. His knowledge in the most subtle and profound parts of the law, and his accuracy in drawing pleadings, both in law and equity, were equal to his elocution, which was of the first rate. Thus endowed and accomplished, he continued in possession of full business at the Bar, and at the head of his profession, till December, 1744, and died of the gout in his stomach, after a few days' illness, 6th January, 1744–5."

Malone's son, Richard, born on the 13th of November, 1706, was called to the Bar in 1730, chosen Member for the borough of Fore in 1741, and appointed second Sergeant-at-law in 1750. His death took place in 1759, at his house on Ussher's Quay, where also was the residence of Peter Daly, the most eminent Connacht lawyer of his day, fourth son of Denis Daly of Carrownekelly, county of Galway, appointed a Privy Councillor and Second Justice of the Court of Common Pleas by James II., whose confidence he betrayed by maintaining a secret correspondence with the Williamites.

Counsellor Peter Daly died in 1757, leaving three daughters and co-heiresses—Honora, married to the fourth Viscount Kingsland; Anastasia, married, first, to Charles Daly, of Callin, county of Galway, and secondly to Francis Thomas, Earl of Kerry; and Mary Daly, married to Thomas, Earl of Louth.

From the "London Tavern" on Ussher's Quay, in 1737, the Athlone stage-coach used to start on Thursday mornings at 8 o'clock; and one of the four public city cranes for butter was kept on this quay in the middle of the last century.

Sir Martin Archer Shee, late President of the Royal Academy of London, is stated to have been born in 1769 on

Ussher's Quay, where resided Dr. John Carpenter, Roman Catholic Archbishop of Dublin (1770–1786), and Surgeon William Dease, 1781–1793.

About 1707, a Presbyterian meeting-house was erected on a plot of ground called "Ussher's Garden," at the rere of Ussher's Quay, on the western extremity of a passage thence styled the "Meeting-house Yard." The first minister of this body is supposed to have been the Rev. Henry Hook, succeeded in 1713 by the Rev. James Arbuckle, after whose death in 1720 the Rev. Mr. Gray became pastor here till the appointment in 1734 of the Rev. Robert M'Master, author of an essay, published in 1731, to prove that the 25th of December is not the anniversary of Christ's Nativity, and that the keeping of that day, and the general mode of its observance, are highly dishonourable to the name of the Redeemer. The Rev. Robert M'Master died about the year 1751, and was succeeded by the Rev. Mr. Beath, as pastor, 1744–1754; Rev. Mr. Vance, 1756–1772; Rev. James Caldwell, 1763–1783; Rev. W. Wilson, 1780–1787; Rev. Hugh Moore, 1780–1824; Rev. W. D. H. M'Ewen, 1808–1813; and the Rev. Samuel Simpson, appointed in 1815. The Congregation of Ussher's Quay removed in January, 1848, to their newly erected place of worship on Ormond Quay, and their original building in the "Meeting-house Yard" is now used as a store.

In the middle of the last century a row of large trees extended from Arran Bridge to within about two hundred and fifty feet of the Bloody Bridge, along the southern side of Ussher's Island, the most important building upon which was "Moira House," the residence of the Rawdons, a family first established in Ireland in the reign of Charles I. by Sir George Rawdon, whose services in the royal cause were recompensed in 1665 by the baronetcy of Moira, county of Down, anciently styled *Magh Rath*, or the Plain of the Rath, and rendered memorable by an engagement fought there in the seventh cen-

tury, the original Gaelic narrative of which has been published by the Irish Archæological Society.

The mansion on Ussher's Island was ornamented and embellished in a style of great splendour by Healy, a Dublin artist, engaged by Sir John Rawdon, the fourth Baronet, who was born in 1720, created Earl of Moira in 1762, and married, firstly, to Helena Percival, daughter of the Earl of Egmont; secondly, to Anne Trevor, sister of the Earl of Hillsborough; and thirdly, to Elizabeth Hastings, eldest daughter of Theophilus, Earl of Huntingdon.

Floubert, commander of the French troops landed by Thurot at Carrickfergus in 1760, passed some days at Moira House later in the same year, on his journey to France, after having recovered from his wounds. John Wesley tells us that he visited Lady Moira on Ussher's Island in 1775, "and was surprized to observe, though not a more grand, yet, a far more elegant room than any he had ever seen in England. It was an octagon, about twenty feet square, and fifteen or sixteen high; having one window (the sides of it inlaid throughout with mother-of-pearl) reaching from the top of the room to the bottom; the ceiling, sides, and furniture, of the room were equally elegant. And," adds Wesley, "must this too pass away like a dream?" In 1777 Charles James Fox was introduced to Henry Grattan at Moira House, which was the scene of constant magnificent entertainments and assemblies, till the death of the first Earl of Moira, in June, 1793.

"Lord Moira," says Hardy, "was one of Lord Charlemont's earliest friends, and for many years his Parliamentary coadjutor in the House of Peers. He was a scholar, well versed in ancient as well as modern literature; possessed of much and truly useful information, which he communicated with peculiar agreeableness, for his diction was remarkable for its facility and purity, and his conceptions clear and unembarrassed; he was a constant reader; in truth, few men of any rank read so constantly; his studies leaned much to scientific subjects, and those of

natural history, which he well understood. He was very conversant also in the polite arts, and his library, to which every one had access, was a noble collection of books, the most useful, as well as the most agreeable. In politics he was a Whig, of true revolution principles, that is, attached to monarchy and the people. From the moment that he first took his seat in the House of Lords to the close of his life (a long period), his conduct was that of a truly independent Peer. He often opposed, he never attempted to vilify or debase, the Government. With many of the Lord Lieutenants he lived on terms of intimacy or civility; but, I believe, never once asked a favour from one of them. With an elocution the most unembarrassed, as I have already stated, but adapted, perhaps, more to society than public life, and with general political knowledge, he very seldom spoke in Parliament; on one or two occasions he was forced, by idle asperity, to assert himself; he did so, with a just spirit and his usual good manners. In the earlier part of his life he had lived much abroad, or in England, in the best company of the older part of the court of George the Second, and to his last hour retained the agreeable and polished manners of that society; in this respect, indeed, it is not easy to do him justice: there was nothing artificial, nothing forced, in his good breeding;—it was a courtesy always flowing, never wearying, directed to every one, but still measured; never losing sight of the humblest as well as the highest in his company, never displaying his rank, and never departing from it. Lord Charlemont used often to say that he was one of the best bred men of his age. He had, like other men, his foibles, but they were slight, and too often magnified by illiberality, ignorance, and adulation of ministerial power, but there was not one gentleman (I lay claim to that word only as our ancestors understood and limited the use of it) in either House of Parliament, or out of Parliament, who, if acquainted with him, did not regard and respect him. His house will be long, very long, remembered;

it was for many years the seat of refined hospitality, of good nature, and good conversation; in doing the honors of it, Lord Moira had certainly one advantage above most men, for he had every assistance that true magnificence, the nobleness of manners peculiar to exalted birth, and talents for society the most cultivated could give him, in his illustrious Countess."

"Upwards of sixty years ago," says a writer in 1848, "I was, during my early youth, a frequent guest at 'Moira House,' a princely dwelling, situated on Ussher's Island, which, at that time, was a more fashionable quarter of Dublin than it is in the present day. It was then inhabited by the Earl and Countess of Moira and their family. Lady Moira (daughter of the celebrated Countess of Huntingdon) was a woman of superior intellect and acquirements, so that she delighted to gather around her all who had any pretensions to literary or professional celebrity. The family party was a large and distinguished one, comprising the late Marquis of Hastings (then General Lord Rawdon), Lord and Lady Granard, and Lord and Lady Mountcashel; in addition to whom there were two younger sons and one married daughter, all in the prime of life. My companions were among the grandsons of the Earl, and while we were busy at one end of the saloon, playing at a round game, or devising some boyish frolic, the elder ones of the party were pursuing, in the same apartment, occupations or amusements more suitable to their years. But the aged Countess was never too much engaged with her brilliant circle to omit attending to the enjoyment of her younger guests, in whose recreation she took a kind and lively interest."

Francis, second Earl of Moira, born in 1754, entered the British army as a lieutenant of grenadiers, and having gained high distinction at Bunker's Hill and other engagements in America, was in his twenty-third year appointed Adjutant-General of the forces there under Sir Henry Clinton. After acquiring great reputation for courage and military knowledge in the American war, he was, on his return to Great Britain,

created a peer of England and appointed Aide-du-camp to the King. In 1793 Lord Moira was intrusted with the command of the French emigrants intended to co-operate with the Vendeans; on the abandonment of which project he received an appointment under the Duke of York in the Pays Bas, but was superseded by General Abercrombie. Lord Moira was a strenuous advocate of Parliamentary Reform and Roman Catholic Emancipation, and at his mother's mansion on Ussher's Island he frequently entertained Wolfe Tone, William Todd Jones, William Sampson, Thomas Russell, and others of their party who laboured to advance those objects.

The Catholic Delegates, on their arrival at London in 1792, were most hospitably received by Lord Moira, who, in the event of the Minister declining to admit them, intended, as a peer, to have claimed an audience from the King. In November, 1797, Lord Moira in the English Parliament denounced the system of torture and coercion practised by the Ministers in Ireland; and in February, 1798, in the Irish House of Peers, with great eloquence and humanity, he again endeavoured to arrest the cruelties by which the insurrection of the populace was precipitated. The details brought forward by Lord Moira of the Government atrocities were acquired from the revelations of the penitent informer, Bird; and through the labours of a society instituted by William Sampson, comprising the "most distinguished men in Ireland; such as Grattan, the Ponsonbys, Curran, Fletcher, the brave old Montgomery, with some others of the patriotic Members of Parliament, and uncorrupted lawyers, and certain of the influential Catholics and merchants, whose credit and correspondence were necessary to the object in view, which was to collect true and authenticated facts, to be opposed as a bulwark to falsehood and national calumny, and possibly by their great enormity to appal those immediately responsible; or, if there was any wisdom or justice beyond them, to force conviction there. By this Society, I," adds Sampson, "was

named Historiographer, and my brother Corresponding Secretary. We had proceeded for some time, in despite of the reigning terror, with effect: and never were more tragical stories wrested from oblivion." In consequence of his opposition, the Government party became exceedingly violent against the Earl. General Lake was reported to have declared that as some town should be burned in the North, the best to begin with would be Lord Moira's; whose apprehensions became thence so serious, that he transmitted to England his family library, which was one of the most valuable collections in the empire.

Among the victims of Lord Carhampton's persecution during the Irish reign of terror was Lord Moira's chaplain, the Reverend Edward Berwick, a clergyman of the most humane and philanthropic character, author of the "Life of Scipio Africanus," and editor of the "Rawdon Papers." To Berwick, who died in 1825, we are also indebted for the preservation of the transcript of Swift's correspondence with Vanessa, which, at one period, was believed to have perished.

When Lord Edward Fitzgerald, who had served under the Earl of Moira in America, was obliged to seek concealment, the Lady Pamela became the guest of the Dowager Countess of Moira; and arrangements were made for his safe conduct to visit his wife at "Moira House" on the night of the 17th of May, 1798, before his final plunge into a struggle, the issue of which, says his biographer, "must even to himself have been so doubtful." "On the very morning of that day, the active Town-Major, Sirr, had received information that a party of persons, supposed to be Lord Edward Fitzgerald's body-guard, would be on their way from Thomas-street to Ussher's Island at a certain hour that night. Accordingly, taking with him a sufficient number of assistants for his purpose, and accompanied also by Messrs. Ryan and Emerson, Major Sirr proceeded at the proper time to the quarter pointed out, and there being two different ways, (either Watling-street or

Dirty-lane,) by which the expected party might come, divided his force so as to intercept them by either road. A similar plan having happened to be adopted by Lord Edward's escort, there took place, in each of these two streets, a conflict between the parties; and Major Sirr, who had almost alone to bear the brunt in his quarter, was near losing his life. In defending himself with a sword which he had snatched from one of his assailants, he lost his footing and fell; and had not those with whom he was engaged been much more occupied with their noble charge than with him, he could hardly have escaped. But their chief object being Lord Edward's safety, after snapping a pistol or two at Sirr, they hurried away."

The leader of this party was Lord Edward's confidential agent, William Putnam Mac Cabe, who had been most active in disseminating revolutionary doctrines, and enrolling United Irishmen. The intrepidity evinced by him on all occasions was equalled by his extraordinary faculty of assuming various characters and disguises, and one of his intimate friends avowed that he met M'Cabe in twenty different places in Wexford in 1798, and did not recognise him, until he chose each time to discover himself. At the close of the struggle between Lord Edward's guard and Major Sirr's satellites, Mac Cabe, having been arrested by the latter, was conveyed to the Prevost prison, and on being examined described himself as a Scotch weaver, who had come to Dublin in search of employment. "On his person a pistol was discovered, the fellow to which was afterwards found on the table of Lord Edward Fitzgerald, a circumstance which was never noticed at the time, but was related long after by Mac Cabe. The Prevost prison was at that time guarded by the Dumbarton Fencibles. He was not many hours in confinement when he persuaded the serjeant of the guard that he had worked in his father-in-law's muslin manufactory in Glasgow, told to each Scotch soldier, and particularly to the wives of some of them, such anecdotes about himself, herself, or their family, as he

could learn from one and another of them; and so worked on them, that in the course of a few hours a memorial was drawn up on his behalf, and presented to Mr. Secretary Cooke, stating that their countryman, then a prisoner in the Prevost, on suspicion of being a traitor, was a decent industrious lad, well known and respected in Glasgow. This document was signed by a number of men of the Dumbarton Fencibles, and such was the interest used by the Scotchmen for the liberation of their supposed countryman, that an order for Mac Cabe's freedom was granted. Information arrived two days afterwards at the Castle from the county of Longford, communicating the important intelligence, that the man Mac Cabe, whom they had been so long searching for, was at that moment in their custody, under a feigned name, and pretending to be a muslin manufacturer from Glasgow. Never had Major Sirr been so completely baffled as upon this occasion, and it is believed, that when many years afterwards he held Mac Cabe as a prisoner in Kilmainham, he used whatever interest he then possessed for the purpose of prolonging his captivity, and of adding to its bitterness."

Lady Pamela Fitzgerald was at "Moira House" on the evening of her husband's arrest. Writing from Castletown two days after that event, Lady Louisa Connolly says: "As soon as Edward's wound was dressed, he desired the private secretary at the Castle to write for him to Lady Edward, and to tell her what had happened. The secretary carried the note himself. Lady Edward was at 'Moira House,' and a servant of Lady Mountcashell's came soon after, to forbid Lady Edward's servants saying anything to her that night. The next morning Miss Napier told Lady Edward, and she bore it better than she expected; but Mr. Napier, who went to town, brought us word that her head seemed still deranged, and that no judgment could yet be formed about her."

Lady Pamela—"a stranger, an orphan herself, lovely in her appearance, great in her character, persecuted, ruined"—

experienced from the Countess of Moira a degree of kindness which, according to Colonel Napier, "surpassed, in every sense of the word, that of common mothers," and she continued to reside at "Moira House" till obliged by an order of the Privy Council to retire to England, where she became the guest of the Duke of Richmond.

Lord Moira strenuously opposed and protested in the House of Peers against the Union, after which he continued to take an active part in English politics, till appointed, in 1813, Governor General of India, his administration of which, as Marquis of Hastings, was distinguished by the subjection of the Mahrattas and Pindarees.

After the withdrawal of Lord Moira from Dublin, the mansion on Ussher's Island was occupied by the Dowager Countess, who is stated to have been a woman of noble mind, possessed not only of good but great sentiments, and entertaining notions not of family but of royal consequence. Moore speaks of her as the "enlightened friend of Ireland," and tells us that he derived the subjects of some of his Melodies from certain translations from the Irish, executed under her direction.

"Moira House," which was maintained as a family mansion for some years subsequent to the death of the Countess in 1808, was let in 1826 to the Governors of the Institution for the suppression of Mendicancy in Dublin. Under the superintendence of this body, the upper story of the edifice was taken off, the magnificent internal decorations removed, the handsome gardens covered with offices; and every measure adopted to render it a fitting receptacle for the most wretched paupers —thus verifying Wesley's presage that the splendours of "Moira House" were destined to pass away like a dream.

APPENDIX.

CONTENTS OF APPENDIX.

PAGE.

I. The Genealogy of Ua n-Dunchadha, ... 403

II. Documents relative to the Ancient Water Conduits of the City, . . . 408

III. Account of the Building of Christ Church, ... 416

IV. Order of Edward II. for the Removal of Obstructions from the City Wall, A. D. 1313, ... 417

V. Letters Patent for the Erection of a Chapel on the Bridge of Dublin, A. D. 1348, ... 418

VI. Citation of Roland Fitz Eustace, Baron of Portlester, at the High Cross of Dublin, A. D. 1470, ... 420

VII. Statute for the Foundation of the Guild of English Merchants Trading in Ireland, A. D. 1479—80, ... 420

VIII. Concordatum to Thomas Smith, Apothecary of the City of Dublin, A. D. 1566, ... 426

APPENDIX.

No. I.

Genelach ua n-Dunchadha.

THE GENEALOGY OF UA N-DUNCHADHA.

[From the Book of Leinster, MS. T.C.D., H. 2. 18, folio 245. See page 230.]

Domnall mac Cerbaill, mic Muirchertaig, mic Gillicheile, mic Gillamocolmóg, mic Dunchadha, mic Lorcain, mic Cellaig, mic Faelain, mic Brain, mic Cellaig, mic Dunchadha, mic Murchadha moir, mic Brain muiti, mic Conaill, mic Colmain, mic Cormaic, mic Oililla, mic Dunlaing, mic Enna Niad.

"Domhnall[a], the son of Cearbhall, son of Muirchertach, son of Gillicheile, son of Gillamocholmog, son of Dunchadh, son of Lorcan, son of Cellach, son of Faelan, son of Bran, son of Cellach, son of Dunchadh, son of Murchadh the Great, son of Bran Muite[b], son of Conall, son of Colman, son of Cormac, son of

[a] Domhnall Mac Gillamocholmog, chief of this clan at the period of the Anglo-Norman descent, is styled "Li Reis," or the King, by the old French chronicler, who, narrating the assistance rendered by him against the Scandinavians, when they attacked Dublin in 1171, says:—

"De eel pais u un Irreis,
Gylmeholmoth out cil nun,
A peis esteit al bon Milun (De Cogan);
A Milun i vint cil parler,
Al barun conseil demander;
Kar Milun al fer corage
De cel rei aveit ostage
Que cil tendreit od le cuntur
Léalment e nuit e jor."

[b] *Bran Mut*, the common ancestor of the clans O'Byrne and O'Tuathal. Ware, in 1626, notes that the latter sept descended from the same race with Mac Gillamocholmog.

IS e tra in Dunchaḋ rin, mac Murchaḋa moir, cet ri ro gaḃ rigi d'Ib Dunchaḋa, ocus ir leis rin ro marbaḋ Flann mac Sgannail, rig Ciannachta Breg, ocus Aongus, mac Maolain, rig Gailenga, ocus Flann mac Fallamhain, mic Neill, rig Miḋe. Ocus ir leis in n-Dunchaḋ ceḋna rin ro h-innraḋ Miḋi fo fecht. IS in tres la iar n-innraḋ Miḋe do rinneaḋ Aenach Carman leis. Ocus ir leis do ronaḋ Aenach Carman ar tús.

Ro gaḃ Cellach, mac Dunchaḋa, rigi Laigen, a n-diaiḋ a athar. Fuarrigḋe ḋéé o Dia .i. flaith nimhe ocus flaithius talman, ocus ro gaḃatar rigḋi rigi Laigen uaḋa. IS é in Cellach rin ro iḋbair Tamhlachta do Dia ocus do Michel, ocus do Maolruan i m-bith fairre tria bitu. IS e tuc cuic lisu fichit do Caimhgin Glinne da lacha, ocus a tri fichit etarru ocus muir, ocus ni fil i Laignib cell Oilill, son of Dunlaing, son of Enna Niadh[c].

"Now, this Dunchadh, the son of Murchadh the Great, was the first King of the Ui Dunchadha [race of Dunchadh], who assumed the sovereignty of Leinster. It was he who slew Flann, the son of Sgannal, King of Ciannachta Bregh, Aonghus, the son of Maolan, King of Gaileng, and Flann, the son of Fallamhan, son of Niall, King of Meath. Dunchadh ravaged Meath seven times, on the third day after the devastation of which he celebrated the fair of Carman[d], which was first instituted by him.

"Dunchadh's son, Cellach, who succeeded him in the sovereignty of Leinster, received from God two gifts, namely, the kingdom of Heaven, and a kingdom in this world; and he was succeeded as ruler of Leinster by kings of his own line. It was Cellach who offered Tallaght to God, and [St.] Michael and [St.] Maelruain[e] in perpetual freedom. He gave twenty-five villages to [Saint] Kevin of Gleanda-

[c] *Enna Niadh*, King of Leinster, and father of Dunlang, who, A.D. 247, slew the maidens in the Claenfearta at Tara.

[d] *Carman*, the ancient name of the site of the town of Wexford.

[e] *Maelruain*, St. Maelruain, surnamed *Tamhlachta*, or of Tallaght, is commemorated on the 7th of July in the native Irish Calendars, which assign his death to the year 787. The original name of Tallaght, county of Dublin, was *Taimhleacht Muintire Parthaloin*, signifying the plague sepulchre of Parthalon's people, who, according to the Irish chroniclers, having been cut off by a pestilence, were interred here A. M. 2820. "Locus," says O'Flaherty, "dictus Tamhleacht muintire Partholóm, in memoriam contagiosæ stragis familiæ Partholani; ubi monasterium postea positum Tamlactense tertio ad Austrum lapide Dublinio."

ḃo ná ṫuc almṗaine ṗeṗainn. Do ṗonaḋ Aenaċ Caṗman ṗo ṫṗi laiṗ. Ro ǥaḃ a ṁac na ḋiaiǥ ṗiǥi Laiǥen .i. Finaċṫa, mac Cellaiǥ, mic Dunchaḋa, ocuṗ ṫuc ṗochaṗ ḃo ṫuaṫaiḃ ocuṗ ḃ'éǥailṗiḃ, ocuṗ ḃo ṗonaḋ aenaċ Caṗman ṗá ḋó leiṗ.

Loṗcan, mac Cellaiǥ, mic Ḃṗain, mic Faelain, mic Cellaiǥ, mic Dunchaḋa.

Doṁnall Claon, mac Loṗcain.

Donnchaḋ mac Doṁnaill Claín mic Loṗcain.

Colman, mac Cellaiǥ, mic Dunchaḋa, iṗ e ṗomaṗḃ Conall Ǥuiṫḃinn, mac Suiḃne, ṗiǥ Miḋe, iṗ in impim.

Ḃṗan Ḃṗec, mac Cellaiǥ, mic Faolain.

Faolan, mac Ḃṗain, mic Cellaiǥ, mic Dunchaḋa, iṗ e ċuiṗ leiṫ Ua n-Enichǥlaiṗ ṫaṗ uḃ:inn ṗo ḋeṗ.

Cellaċ, mac Faelain, mic Cellaiǥ, mic Dunchaḋa, iṗ e ṗo bennach Ḃeṗchan Ċluana Soṗṫa.

loch, and three and twenty villages to the churches between that and the sea, and bestowed land on every church in Leinster. He thrice celebrated the fair of Carman, and was succeeded in the sovereignty of Leinster by his son Finachta, son of Cellach, son of Dunchadh, who conferred benefits upon the laity and the churches, and twice celebrated the Fair of Carman.

"Lorcan, son of Cellach, son of Bran, son of Faelan, son of Cellach, son of Dunchadh.

"Domhnall, [named] the Perverse, son of Lorcan.

"Donnchadh, son of Domhnall the Perverse, son of Lorcan.

"Colman, son of Cellach, son of Dunchadh. It was he who, in the race, slew Conall Guithbhinn [of the sweet voice], son of Suibhne, King of Meath.

"Bran, the Speckled, son of Cellach, son of Faelan.

"Faelan, son of Bran, son of Cellach, son of Dunchadh. It was he who drove the half of the [Sept of] Ui Enichglais[f] southwards across the river [Dea].

"Cellach, son of Faelan, son of Cellach, son of Dunchadh, who was blessed by [St.] Berchan of Cluain Sosta[g].

[f] *Un n-Enichglais* were seated along the east coast of the present county of Wicklow, and bordering the Ui Deaghaidh, now the deanery of Odea, in the diocese of Ferns; but shortly after the time of Faelan, above referred to, they became located in the barony of Arklow, on the southern side of the river Dea, which falls into the sea at the town of Wicklow.

[g] *Cluain Sosta*, now Clonsost, a very ancient church in the woody district of *Fidh Gaibhle* (Feegile), to the north of the town of Portarlington, in the present King's County. The name of St. Berchan is by a metathesis, very common in the

Conall, mac Cellaiġ, mic Bpain, mic Cellaiġ, mic Dunchaḋa, do poine egóra móra pop Bpeġaiḃ ocup Miḋi.

Cellaċ, mac Bpain, mic Cellaiġ, mic Dunchaḋa, do pinne cpecha mopa pop Miḋe ocup Bpeġaiḃ, ocup o Buaib na cpech pin a Depap Pán na loilġeċ i cpich PerCualann.

Bpan, mac Dunchaḋa, mic Bpain, mic Cellaiġ, mic Dunchaḋa, mic Mupchaiḋ moip.

Dunchaḋ, mac Bpain, mic Cellaiġ, mic Dunchaḋa.

Cellaċ mac Dunchaḋa, mic Lopcain, mic Paolain, mic Muiredaiġ, mic Bpain, mic Paolain, mic Cellaiġ, mic Dunchaḋa, mic Mupchaiḋ móip.

Ruapc, mac Bpain, mic Cellaiġ, mic Dunchaḋa, mic Mupchaiḋ moip.

Conall, son of Cellach, son of Bran, son of Cellach, son of Dunchadh, perpetrated [acts of] great injustice on Bregh[h] and Meath.

"Cellach, son of Bran, son of Cellach, son of Dunchadh, who committed great depredations in Meath and Bregh; and Fan na Loilghech [the slope of the milch cows], in the territory of Feara Cualann[i], received its name from the cows carried away on those forays.

"Bran, son of Dunchadh, son of Bran, son of Cellach, son of Dunchadh, son of Murchadh the Great.

"Dunchadh, son of Bran, son of Cellach, son of Dunchadh.

"Cellach, son of Dunchadh, son of Lorcan, son of Faelan, son of Muiredhach, son of Bran, son of Faolan, son of Cellach, son of Dunchadh, son of Murchadh the Great.

Ruarc, son of Bran, son of Cellach, son of Cellach, son of Murchadh the Great.

modern Irish language, now corrupted to Braghan throughout the east of Leinster, and particularly in the neighbourhood of Kil-Braghan, county of Kilkenny, where he is still highly venerated.

[h] *Bregh*, styled also *Magh* (the plain of) *Breagh*, and Latinized Bregia, was, according to Dr. O'Donovan, the name of a plain in the eastern part of the ancient Meath, comprising five triocha-cheds or baronies. It was originally applied to all the region extending westwards to Kells, and northwards to the river Casan, near Dundalk; in latter ages, as appears from the places mentioned as in this plain, it would seem that this name was applied to the country lying between Dublin and Drogheda, or between the river Liffey and the Boyne; but its exact boundaries are not defined in any of our authorities. The name is still retained in that of the mountain of Sliabh Bregh, in the county of Louth, and extending from Clogher Head to Sliabh Cearc, in Meath.

[i] *Fear Cualann*, or Fercoulen, an ancient territory nearly co-extensive with the half barony of Rathdown, in the north of the county of Wicklow, and adjoining the county of Dublin. *Leabhar na g-Ceart*, 1847, 13.

ISé imṙeċtmaḋ riġ ḋeġ ro ġaḃ riġi Laiġen ḋ'Ib Ḋunchaḋa .i. Muirċeṙtaċ mac [Ġilli]-ceile, mic Ġillamocolmoc, tuc maiṫ ḋo tuaiṫ ocuṙ ḋ'eġlaiṙ, ocuṙ tuc ṙochaṙ ḋo Maolṙuain ocuṙ ḋo Miċel. Ro ġenaiṙ ó Muirċeṙtaċ mac aiṙmitnech tṙe bennaċtain Mailṙuain ocuṙ Miċil, ḋia taimiġ ṙochaṙ i tuaiṫ ocuṙ i n-eġlaiṙ ḋ'ḟeṙaiḃ Cualann. Ro ba móṙ in ḋochaṙ i ṙabataṙ Ḟiṙ Cualann no co taimiġ Muirċeṙtach. IS e in ḋochaṙ .i. ġaċ riġ ro ġabaḋ Aṫ Cliaṫ aġ ṙeic criċi ocuṙ ḟeṙann ḟeṙ Cualann ḟriu, ocuṙ ḋo beṙṫai ḟoṙṙoṙoṁ a m-bai ḟeṙainn ocuṙ a cain ocuṙ a caḃlaċ ġaċ ḟeṙann ḋo beṙṫea uaṫaiḃ ḋo ċein ḋo ic ṙe Ġallaiḃ co tainic Muirċeṙtach. IS e ro an ṙochaṙ ḟuaiṙ Muirċeṙtaċ o riġ Ġall ocuṙ Laiġen .i. o Ḋiaṙmaiṫ, mac Muṙchaḋa, ocuṙ o Ġallaiḃ Aṫa cliaṫ .i. cin cain ocuṙ cin bai ḟeṙainn ḋo ṫiḋnaiceḋ ḋo Ġallaiḃ ocuṙ ḋo cleiṙciḃ ḋo beim ḋiḃ aċt cuiṫ in ḟeṙuinn biaṙ ḟuṫaiḃ buḋḋéin. Ḟuaiṙ in ḟeṙ ceḋna coiṁṙaiṙe ḋo Uiḃ Ġaḃla ḟri h-Uiḃ n-Ḋunchaḋa. IS i ro in t-ṙaiṙe .i. ġin ġilla, ġiṇ ech, cin lon, cin biaḋ, cin ṙuaṫṙach, ḋo riġ

"The seventeenth chief of the descendants of Dunchadh, who became King of Leinster, was Muircheartach, son of Gillicheile, son of Gillamocholmog, who conferred benefactions on the laity and on the Church, and made offerings to [St.] Maelruain, and to [St.] Michael, through whose benedictions he became the father of an illustrious son, who was the source of benefits to the people and the Church of Feara Cualann, who had been heavily oppressed up to the coming of Muircheartach. For, until his time, the Kings who reigned in Ath Cliath [Dublin] used to impose arbitrary tributes and rents upon the people of Cualann, from whom they exacted the land-cows, boats, and other stipends, which were of old paid to the chiefs and provincial Kings of the district. Muircheartach stipulated with Dermod Mac Murchadha, King of the Foreigners and of Leinster, and with the foreigners of Ath Cliath, that the people of Feara Cualann should pay neither land-cows nor tributes to be bestowed upon foreigners or clergy, but in proportion to the extent of the lands they actually occupied. He also obtained for the Ui Gabhla[k] privileges similar to

[k] *Ui Gabhla*, or *Crioch ua n-Gabhla*, "called in the old translation of the Annals of Ulster, 'O Gawla's country,' was the name of a territory situated in the south of the present county of Kildare, extending, according to the Book of Lecan, fol. 93–

Gall do breith go h-Ath cliath do grér.

those enjoyed by the Ui Dunnchadha[1], namely, an exemption from furnishing either horse-boys, horses, provisions, food, or soldiers, to the King of the Foreigners at Ath Cliath.

No. II.

DOCUMENTS RELATIVE TO THE WATER CONDUITS OF THE CITY.

[Extracted from the Manuscript Charter Book of the Corporation of Dublin: see pp. 213 and 250.]

1. "*De Conduccione Aqueductu* [sic] *Civitatis.*"—A. D. 1244.

"Mauricius, filius Geraldi, justiciarius Hibernie, vicecomiti Dublin, salutem. Mandamus tibi quod sine dilacione per xii liberos et legales homines de comitatu tuo diligentem facias inquisicionem per consilium maioris et ciuium Dublin vbi aqua melius et comodius de cursu suo possit assumi et conduci ad ciuitatem Dublin, ad emendacionem ciuitatis ipsius domini regis Dublin, et illam aquam assumi et conduci facias ad predictam ciuitatem Dublin, sub custu ciuium predicte ciuitatis qui manuceperunt custum apponere. Et per predictos xii liberos et legales homines diligenter inquiras si aliorum dampnum per predicte aque assumpcionem et conduccionem ad dictam ciuitatem possit euenire. Et si inueneris quod alicui cedere possit in dampnum, dilig er inquiras ad quod dampnum et quantum fuerit et quibus factum fuerit, et inquisicionem quam inde feceris nobis sub sigillo tuo et sigillo eorum per quos inquisicio facta fuerit scire facias. Vt cognita inde veritate dampnum,

109, from Ath-Cuilchinge to Dubh-ath, near the hill of Mullaghmast; and from Ath-glas-crichi at Cluanies to Uada in Leix; and from the Ford of Ath-leathnacht to Gleann-Uissen, in Ui Bairrche."—*Annals of the Four Masters*, by J. O'Donovan, LL.D., i. 160.

[1] *Ui Dunnchadha*, or Hy Dunaghy—the lands of the descendants of Dunchadh. The precise extent and boundaries of this territory have not been as yet ascertained. According to the gloss to n *i ireAenguis*, and to O'Clerigh's Irish Calendar, at 11th of May, the Church of Achadh-Finche was situated on the bank of the river Dothair (Dodder) in Hy Dunaghy—for bru Dothra i n-Uib Dunchadha.

si quod fuerit ibi inuentum, de bursa domini regis possit emendari. Et quare nemini licet dominum regem impedire quin castrum et ciuitatem suam possit munire et efforciare quamuis aliquibus cedat in dampnum terrarum aut catallorum ex quo dominus rex dictum dampnum proponit emendare, tibi precipimus quod si quos inueneris resistentes statim vimdeponere facias et ipsos attachiari quod sint coram nobis ad proximas assisas cum in partes illas venerimus, inde responsur'; et si quos super predictis inueneris resistentes ipsos per corpora sua attachiari facias et teneri donec aliud a nobis receperis in mandatum. Teste meipso apud Dublin xxix die Aprilis, anno regni regis Henrici xxviii°."—*Folio* 46.

2. "*De quadam Parte Aqueductu* [sic] *Concessa Fratribus Predicatoribus.*"—A. D. 1245–1250.

"Vniuersis Christi fidelibus presens scriptum visuris vel audituris maior et ciues Dublin, salutem in domino. Nouerit vniuersitas vestra nos de communi consensu et assensu nostro concessisse et hoc presenti scripto nostro confirmasse pro salute animarum nostrarum, antecessorum nostrorum et successorum domo et ecclesie Sancti Saluatoris iuxta pontem Dublin et fratribus predicatoribus ibidem Deo ministrantibus in puram et perpetuam elemosinam quamdam partem aqueductus nostri percipiendam infra muros Dublin, ad nouam portam iuxta domum Willelmi clerici, jungendo ibidem calamum suum calamo nostro, cum libero transitu eiusdem calami per terram ciuitatis vsque ad domum suam et vltra aquam sine dampno pontis prout comodius poterunt et sibi maius videbitur expedire. Cuius calami grossitudo erit quinque pollicum, ita tamen quod cum ad domum predictorum fratrum calamus suus venerit, artabitur in tantum, vt eiusdem vacuitas paruo digito hominis intruso poterit obturari, et quod nullo tempore dictus calamus elargetur. Quod si dicti fratres calamum suum contra consensum ciuium amplicauerint, licea[t] nobis ciuibus graciam dictis fratribus concessam subtrahere. Hoc eciam concessimus sine omnibus sumptibus et expensis in posterum exigendis ab eis vel eorum successoribus a nobis vel successoribus nostris ad calamum vel aqueductum nostrum, sustinendum vel emendandum, vel ad ciuitatem ducendum, nisi tamen, quod calamum suum prout sibi videbitur expedire sumptibus suis custodiant. Concessimus tamen quod si nos vel successores nostri per processum temporis predictos fratres super aqueductu ipsis concesso indebite et contra tenorem huius

scripti nostri, molestaverimus, Archiepiscopus Dublin qui pro tempore fuerit per obturacionem aqueducti nostri per terram suam transeuntis, non obstante aliqua confirmacione quam de eo et capitulo suo habuerimus vel tamen seisina in qua fuerimus, possit nos heredes et successores nostros ad dicta molestia compescere. Et vt hec nostra concessio et confirmacio futuris temporibus perpetue firmitater robur optineat, hoc presens scriptum nostrum sigilli nostri communis munimine roborauimus. Hiis testibus domino Luca tunc Dublin Archiepiscopo; Domino R. tunc decano Sancti Patricii Dublin, et aliis."—*Folio* 51.

3. "*De Recepcione Aqueductus Prioratu Sancte Trinitatis.*"
A. D. 1254–5.

"Memorandum, quod in crastino sancti Leonardi, confessoris, anno regni Regis Henrici tricesimo nono. Prior Sancte Trinitatis, Dublin, et eiusdem loci Conuentus receperunt aquam de vase ciuium dicte ciuitatis Dublin, quod quidem vas assistitur ex opposito Theolonium ciuitatis iuxta portam Sancte Trinitatis. Duratur a dicto die vsque ad finem trium annorum proximo sequencium."—*Folio* 43, *dorso*.

4. "*De Aqueductu Ciuitatis.*"—A. D. 1254–5.

"Memorandum, quod die Jouis proxima post festum Sancte Petronille, anno regni Regis Henrici tricesimo nono, cyrograffum confectum inter maiorem et communia Dublin, ex vna parte et priorem et Conuentum Sancte Trinitatis Dublin ex altera, super aqueductu eorum. Cyrograffum dicti prioris et conuentus traditum fuit fratri Cradoco, Hospital' Sancti Johannis Baptiste, ad custodiendum. Et cyrograffum ciuitatis traditum fuit Elie Ruffo tunc Preposito Dublin custodiendum."—*Folio* 44, *dorso*.

5. "*De eodem ex Concessione Rogeri de Asshebourne.*"
A. D. 1260–1262.

"Nouerint vniuersi hoc presens scriptum visuri vel audituri quod ego Rogerus de Asshebourne, tunc maior Dublin, concessi et hoc presenti scripto confirmaui tam pro me quam pro heredibus meis quod possunt calamum aqueductus sui libere et absque impedimento mei vel successorum meorum habere per terram meam que quondam fuit Willelmi clerici et per terram meam que se extendit a dicta terra mea vsque ad portam Gurmundi per murum, quamqui-

dem terram teneo de communia ciuitatis. Concedo tamen tam pro me quam pro heredibus et successoribus meis quod liceat dictis fratribus in dictis terris meis, tam in domibus meis constructis vel construendis quam extra domos fodere et calamum suum emendare quocunque et quociencunque hoc necessitas exigerit. Ita tamen quod dicti fratres suspiraculum suum quod tempore dicti Willelmi clerici in terra eiusdem habuerunt a dicta terra non transferant vel transferri procurent. Si vero contingat me vel successores meos pro dicta gutta vel pro ejus emendacione dampnum incurrere, dicti fratres sumptibus propriis tenebuntur restaurare. Ego vero et successores mei de dicto suspiraculo aqueductus fratrum predictorum, vel ordinabimus vel facere atemptabimus, quod dictis fratribus cedat in dampnum vel tedium notabile, quoad notabile defectum aque. Quod si forte occacione alicuius or[di]nacionis facte vel faciende per me aut heredes seu successores meos de dicto spiraculo impediatur aqueductus, licebit eisdem fratribus totum aqueductum cum suspiraculo a terris predictis amouere. In cuius rei testimonium et securitatem sigillum meum et sigillum dictorum fratrum commune huic scripto in modum cyrographi confecto alternatim sunt appensa. Hiis testibus magistro R. de Sancto Martino tunc decano cathedralis Dublin; magistro Thoma de Chaddeswoth tunc officiali ibidem et aliis."—*Folio* 51.

6. "*De Redditu Concesso Pipe.*"

"Memorandum, quod isti subscripti dederunt redditus istos ad sustentacionem Pipe Dublin, imperpetuum, videlicet: Willelmus de Cestria dedit ij^{s}. annui redditus percipiendi de domibus suis super ripam iuxta Auenlif: Willelmus Picot dedit xii^{d}. redditus percipiendi de domo sua lapidea, que quondam fuit Willelmi Weteman. Ad idem, Alexander de Vltonia dedit xij^{d}. annui redditus de quadam terra in vico figulorum, vna cum arreragiis."—*Folio* 48, *dorso.*

7. "*Concessio Ricardo de Exonia.*"—A. D. 1288.

"Vniversis tenorem presencium inspecturis, maior et communia Dublin salutem in Domino. Cum dudum concesserimus Ricardo de Exonia, militi, quamdam particulam aque nostre, de grossitudine vnius penne auchine per literam nostram patentem, ac Ricardus, filius et heres eiusdem, eandem particulam iuxta tenorem litere predicte, dilecto et speciali conciui nostro Henrico de Mareschal et

heredibus suis concesserit imperpetuum. Noveritis nos concessisse eidem Henrici ad ipsius instanciam et suam diligentem supplicacionem, et maxime propter aysiamentum et vtilitatem singulorum vicinorum circumquaque manencium, eandem grossitudinem eiusdem aque sumende de Pipa nostra, iacente versus cornerium qui se extendit ad vicum de Kylholmok, ducende, suis propriis sumptibus, ad domum suam iuxta ecclesiam Sancte Trinitatis, ita quod vna particula illius conductus aquatici sumatur de vase ipsius Henrici, ad aysiamentum et vtilitatem predictorum vicinorum et aliorum; reservata, tamen, predicto Henrico et heredibus suis grossitudine predicte penne singulis temporibus. Habendum eandem quantitatem eiusdem aque sibi et heredibus suis de nobis et successoribus nostris in forma predicta, pro vno capello Rosarum maiori Dublin qui pro tempore fuerit quolibet anno die Sancti Johannis Baptiste conferendo. In cuius rei testimonium presenti scripto ad modum cyrographi confecto sigillum nostrum commune et sigillum predicti Henrici alternatim sunt apposita. Datum Dublin primo die Marcii anno regni Regis Edwardo sextodecimo."—*Folio* 56, *dorso.*

8. "*De quantitate Conductus Aquatici Concessa Willelmo de Deueneys.*" A. D. 1289–1290.

"Concessimus eciam eidem Willelmo et heredibus suis quandam quantitatem conductus nostri aquatici, ad grossitudinem vnius penne aucine, sumende de Pipa nostra iacente infra nouam portam Dublin, et ducende custibus suis propriis ad domum lapideam que fuit Willelmi Picot. Ita quod concessio illius aque, nullo colore vel quocunque modo ad manum mortuam deueniat vt predictum est reddendo inde per annum, ipse Willelmus et heredes sui vel assignati, nobis sex denarios ad Pascham. In cuius rei testimonium sigillum nostrum commune et sigillum predicti Willelmi huic scripto bipartito alternatim sunt appensa. Datum Dublin in crastino Sancti Gregorii, anno regni regis Edwardi xviij°."—*Folio* 55, *dorso.*

9. "*De Compositione inter Communitatem et Willelmum le Mareschall super Conduccione Aque et cuiusdam Terre Adiacentis.*"—A. D. 1320.

"Omnibus has literas visuris vel audituris maior et communitas civitatis Dublin salutem. Sciatis quod donauimus concessimus et hac presenti carta quantum in nobis est confirmauimus Willelmo le

Mareschal conciui nostro, quandam terram nostram cum pertinenciis inter murum Abbathie Sancti Thome martiris in latitudine et curtilagia diversorum ciuium de vico Sancti Thome, et extendit se in longitudine a porta Abbathie predicte vsque ad cisternam nostram communis nostri conductus versus occidentem et a cisterna illa vlterius versus occidentem vsque ad quendam locum vbi cursus aque predicti conductus transuersatur terram illam, et ibi iacet in latitudine inter terram Roberti Rowe a parte aquilone et terram canonicorum predicte Abathie a parte Australi et ab illo loco vbi cursus aque transuersatur ut premittitur extendit se in longitudine vsque at paruam crucem que stat in pendenti via versus Kylmaynan. In latitudine vero ibidem, iacet inter terram Roberti le Rowe, ex vtraque parte. Habendum et tenendum predictam terram cum omnibus aysiamentis et pertinenciis suis vna cum fossato versus aquilonem iuxta portam ad barras, ad aquam superfluam per fossatum illud pro voluntate sua conducendam et deliberandam predicto Willelmo heredibus et assignatis suis, de nobis et heredibus et successoribus nostris, per seruicium bene et competenter ducendi et sustentandi cursum nostrum aque conductus nostri communis ab vltimo loco quo versus ciuitatem Dublin aqua illa diuertitur, vsque ad cisternam nostram predicti conductus que est iuxta abbathiam predictam, sumptibus et laboribus ipsius Willelmi heredum et assignatorum suorum imperpetuum. Et quociens in sustentacione predicti cursus deficiant, liceat nobis et successoribus nostris eos vbique in libertate nostra distringere racionabiliter pro defectibus comode et racionabiliter emendandis. Si vero a seruicio predicto per vnum annum integrum deficiant, et cursus aque predicte nobis aut successoribus nostris deficiat per annum illud licebit nobis heredibus aut successoribus nostris predictam terram statim ingredi et illam imperpetuum retinere, si defalte predicte sustentacionis in predicto Willelmo heredibus aut assignatis suis remaneant. Nos vero et heredes et successores nostri ciues Dublin predictam terram cum omnibus aisiamentis et pertinenciis suis vt premittitur per seruicium predictum et pro servicio illo habendo predicto Willelmo heredibus et assignatis suis, contra omnes homines quantum in nobis est warrantizabimus imperpetuum, saluo semper jure domini regis et heredum suorum. In cuius rei testimonium, et cetera. Datum Dublin xij° die Septembris, anno regni Regis Edwardi filii Regis Edwardi xiiij°."—*Folio* 59, *dorso*.

10. "*De Aqueductu Concesso Magistro Waltero de Istelep, Clerico.*" A. D. 1323.

"Die Veneris proxima post festum Pentecosten, anno regni Regis Edwardi filii Regis Edwardi sextodecimo. Ita convenit inter maiorem et communitatem ciuitatis Dublin ex parte vna et magistrum Walterum de Istelep ex altera, videlicet quod predicti maior et communitas concesserunt et confirmaverunt predicto magistro Waltero heredibus et assignatis suis quandam quantitatem aque sumendam et exeuntem de cisterna conductus aquatici predictorum maioris et communitatis iuxta ecclesiam Sancti Michaelis in alto vico civitatis predicte videlicet ad grossitudinem penne vnius auce et custibus ipsius magistri Walteri propriis heredum et assignatorum suorum a dicta cisterna conducendam per medium vici predicti ex opposito vsque ad domum predicti magistri Walteri quam adquisiuit de Cristiana de Nopton que fuit vxor Roberti Baret. Reddendo inde predictis majori et communitati predictus magister Walterus ad totam vitam ipsius magistri Walteri sex denarios ad Pascham et heredes et assignati predicti magistri Walteri post ejus decessum duos solidos argenti ad duos terminos videlicet, mediam ad festum Sancti Michaelis et aliam mediam ad Pascham pro omni accione et demanda. Et predicti maior et communitas predictam quantitatem aque predicte de predicta cisterna sua sumenda et ducenda in forma predicta prefato magistro Waltero heredibus et assignatis suis contra omnes gentes warrantizabunt et defendent imperpetuum. In cuius rei testimonium huic dividende in modum cyrographi confecte sigilla parcium alternatim sunt appensa. Datum Dublin in Gwyhalda predictorum maioris et communitatis predicto die et anno supradicto."—*Folio* 60.

11. "*Conventio Majoris et Ballivorum cum Nicholao Fastolff et Cecilia uxore ejus.*"—A. D. 1329.

"Hec est conuencio facta inter maiorem, balliuos et totam communitatem ciuitatis Dublin, ex parte vna, et Nicholaum Fastolff et Ceciliam vxorem eius ex altera, videlicet, quod predicti maior et balliui et communitas pro se heredibus et successoribus suis concesserunt predictis Nicholao et Cecilie quod ipsi et heredes et assignati ipsius Cecilie facere possint et habere vnum conductum aque racionabilem a cisterna magistri Walteri de Istelep in parochia

Sancti Nicholai Dublin vsque ad tenementa eorundem Nicholai et Cecilie in eadem parochia per medium vici vocati Rochelistrete, cuius conductus capitis concaui in strictissimo loco eiusdem capitis largitas et latitudo sit grossitudinis vnius penne aucine. Habendum et tenendum eisdem Nicholao et Cecilie heredibus et assignatis ipsius Cecilie imperpetuum. Reddendo inde annuatim predictis maiori et communitati ciuitatis predicte et eorum successoribus vnum denarium ad festum Sancti Michaelis imperpetuum. Ita quod iidem Nicholaus et Cecilia heredes et assignati ipsius Cecilie aquam a predicta cisterna attrahere possint vsque ad tenementa sua vbique que nunc tenent in parochia predicta pro voluntate sua per conductum predictum, quod quum heredes et assignati ipsius Cecilie, eundem vicum fodere possint pro eodem conductu ibidem ponendo et eciam eundem vicum et vbique alibi in vicis in civitate predicta racionabiliter facere possint inter capitalem cisternam ciuitatis predicte et tenementa eorundem Nicholai et Cecilie predicta pro eodem conductu quociens necesse fuerit reparando et corrigendo. Ita quod facta inde celeri correccione eosdem vicos reparent et pauimento sufficienter cöoperiant, sumptibus suis propriis, prout prius fuerunt. Et ad predictum redditum annuatim termino predicto predictis maiori communitati et successoribus suis persoluendum, predicti Nicholaus et Cecilia obligant se heredes et assignati ipsius Cecilie tenementa predicta tenentes et eadem tenementa ad quorumcunque manus deuenerint. Ita quod quocienscunque dictus redditus a retro fuerit ad aliquem terminum liceat predictis maiori et communitati et eorum successoribus in omnibus tenementis predictorum Nicholai et Cecilie distringere et distrinciones retinere quousque de predicto redditu sibi plenarie fuerit satisfactum. In cuius rei testimonium predicti maior balliui et communitas civitatis predicte vni parti huius indenture sigilla sua apposuerunt, et alteri parti sigilla predictorum Nicholai et Cecilie sunt appensa. Datum Dublin, xxv die Maii, anno regni Regis Edwardi tercii post conquestum tercio."—*Folio* 64.

No. III.

"DE FUNDATIONE ECCLESIÆ CATH. SANCTÆ TRINITATIS, DUBLIN, ET CAPELLARUM AD EAM PERTINENTIUM."

[From the Black Book of Christ Church, MS., see page 98.]

"Imprimis fornices sive voltæ fuerunt fundati per Danos ante adventum S. Patricii ad Hiberniam, et tunc temporis ecclesia Cristi non fuerat fundata et constructa prout nunc est; quapropter S. Patricius celebravit Missam in uno fornace sive volta, qui in hodiernam diem appellatur Fornix sive Volta S. Patricii. Deinde S. Patricius ceruens ingentia miracula quæ Deus ei ostenderat, prophetavit et dixit, 'Post multos annos futuros, hîc erat ecclesia fundata et constructa, et Deus laudabitur in eâ post omnes ecclesias totius Hiberniæ.'

"Postea venit Sitrius Rex Dubliniæ, filius Ableb Comitis Dubliniæ, et dedit S. Trinitati, et Donato primo Episcopo Dubliniæ, locum ad ædificandam Ecclesiam Sanctæ Trinitati, ubi fornices sive voltæ sunt nunc fundati cum terris subscriptis, viz., Kealdulek, Recraporteacre[m], cum villanis et vaccis et bladis; nec non aurum et argentum sufficienter ad ædificandam ecclesiam, cum tota curia, contulit. Tunc iste religiosissimus vir Donatus dixit, quod satisfaceret voluntati et mandato istius Sitric Regis in quantum potuisset; et cum Divina gratia ædificavit navem ecclesiæ cum duabus collateralibus structuris, et solium ymaginis Crucifixi, cum capella S. Nicholai in parte boriali, cum aliis ædificiis ad placitum fundatoris. Et etiam prædictus Episcopus ædificavit ecclesiam S. Michaelis. Deinde, post multos annos, venerunt Laurentius Archiepiscopus secundus Dublin et Ricardus Comes Strangoyll et Comes Marischallus; et Robertus filius Stephani, et Raimundus, qui desponsavit sororem Comitis Marischalli, et fecerunt chorum ecclesiæ metropolitanæ, cum campanili et duabus capellis, viz., S. Edmundi Regis et Martyris, et Mariæ, quæ dicitur Alba, et S. Laudi. Ac etiam dedit ecclesiam S. Michaelis ad mensam canonicorum. Et antequam Archiepiscopi fuerunt creati Dublin, placea palatii fuit in dominio Prioris et Conventus S. Trin. Dub., et ibi fuit ortus illorum. Et post Laurentium venit Archiepiscopus, qui nominabatur Joannes Comyng. Et

[m] Kealdulek, St. Dulach's; Recraporteacre, Rechren [Lambay, or *Lamb-ei*, i. e. Lamb Island]; and Portrane, or Portrechran, county of Dublin.

post eum venit alius Arp̃us, qui nominabatur Henricus. Et post Henricum venit alius qui vocabatur Lucas; et hii tres Archiepiscopi successive præcedentes ædificaverunt cancellam a choro cum duabus collateralibus structuris, usque ad locum ubi nunc extat sedes Archiepiscopalis, pro cujus notitia Johannes Comyng, et Lucas Archiepiscopi sepeliuntur in quadam tumba lapidea in australi latere ecclesiæ. Henricus vero Archiepiscopus sepelitur ex altera parte canselli, ex opposito sub tumba lignea. Deindeque post multos annos successit Johannes de S^to^. Paulo Archiepiscopus; et ubi prædicti tres Archiepiscopi omiserunt ædificare cancellam, cum sede archiepiscopali, et magnam fenistram in orientali parte summi altaris, et alias tres fenistras inter magnam fenistram et sedem archiepiscopalem, ex parte australi construxit. In cujus rei memoriam corpus suum, sub lapide marmoreo, cum ymagine ænea in secundo gradu ante prædictum altare, in suo ultimo eulogio sepeliri disposuit. Ac subsequenter cives Dublin, moti ex quodam magno miraculo S. Laurentii Archiepiscopi prædicti (ut in ejusdem vita planius continetur) capellam magnam beatæ Mariæ Virginis, ex boriali parte canselli, honorifice fundarunt et construxerunt."—*Folio* 231.

"Donatus Archiepiscopus primus Dublin fecit capellam S. Michaelis in Palatio suo. Et postea venerunt Laurentius Arp̃us secundus & Comes Mariscallus & Rob' filius Stephani & Reymundus, qui etiam desponsavit sororem Comites Mariscalli, et fecerunt corum Ecclesiæ metropolitanæ cum duabus capellis, viz.: S. Eadmundi Regis & martiris & Sanctæ Mariæ, quæ dicitur Alba, & S. Laudi. Et de residuo petrarum & merterii, facta fuit Ecclesia S. Mich' ad mensam Convent: per S. Laurentium Arp̃um. Et antequam Arp̃i fuerunt in Ybernia placea pallatii fuit Dominio Prioris & Conv' S. Trin. Dub' & ibi fuit ortum illorum."—*Folio* 160, *a*.

No. IV.

"DE OBSTRUCTIONIBUS A MURO CIVITATIS DUBLIN AMOVENDIS," A. D. 1313.

[From the Memorandum Roll, 6–7 Edw. II. m. 66. d. See page 323.]

"Edwardus Dei Gratia Rex Angl' Dñs Hibn^e^ & Dux Aquit^e^ dilecto et fideli suo Joh^i^ Wogan Justic^e^ suo Hibñ vel ejus locum

tenenti salutem. Quia per inquisicionem quam p̄ vos præfat' Justic' fieri fecim⁹ et quam coram nobis in cancellaria nr̃a Angl⁹ retornastis int⁹ cetera est comptum quod Galfr⁹ de Moreton edificare fecit quandam aulam in solario contiguam et conjunctam muro Civitatis Dublin juxta turrim Pontis civitatis illius ita quod murus ille est costera aule et celar' sub eadem aula et quod idem Galfridus de spissitudine muri illius super quem giste supportantes aulam jacent ultra gistas illas in latitudine unius pedis & dimidii ad elargacionem aule sue predicte usque ad duos pedes per totum ex illa parte aule amovere et murum illum in tantum artari fecit quod via per quam homines Civitatis illius super murum illum pro defensione civitatis ejusdem libere incedere consueverunt nunc obstruit⁹ ibidem per edificium supradictum et quod non est ibi accessus ad murum predictum nisi per medium aule predicte cuj⁹ cumulus muri illius coop̄it sum̃itatem et quod ubi prius fuerunt kernelli modo sunt fenestre: Nolentes quod per permissa nobis aut com̃itati Civitatis predicte dampnum seu prejudicium aliquod eveniat in futur', vobis mandamus, sicut pluries mandavim', quod assumpto vobiscum Capitali justic' nostro de Banco Dublin ad edificia et murum predicta accedatis et quicquid ibidem ad nocumentum communitatis Civitatis predicte et quomin⁹ supra murum predictum pro defensione Civitatis ejusdem iri possit sic ibidem iri antiquit⁹ consuevit, sumptibus predicti Galfr⁹ amoveri et murum predictum in statu quo prius fuit sumptibus predicti Galfr⁹ refici faciat⁹ juxta tenorem mandatorum nostrorum predictorum vel causam nobis significetis quare mandatis nostris tociens vobis inde directis minime puistis. T' me ipso apud Wyndesore xv. die April anno r̃ ñ sexto."

No. V.

"PRO FUNDANDO CAPELLAM SUPER PONTEM DUBLINII,"

A. D. 1348.

[From the Memorandum Roll 13–14 Eliz., m. 8. d. See page 323.]

"Edwardus dei grã Rex Angliæ et Franciæ et Dominus Hiberniæ omnibus ad quos præsentes literæ pervenerint salutem. Supplicavit nos dilectus nobis Johannes de Grauntsete ut cum ipse, caritatis et devocionis fervore succensus, quandam capellam in honore

gloriose virginis Mariæ super pontem lapideum civitatis nostræ Dublinii de novo fundare et construere, ac duos capellanos divina in capella prædicta pro salubri statu nostr' et Philippæ Reginæ Angliæ consortis nostræ carissimæ ac ipsius Johannis, quoad jussimus et pro animabus nostris cum ab hac luce migraverimus et animabus progenitorum et heredum nostrorum ac omnium illorum quibus præfatus Johannes tenet tam vivis quam mortuis, necnon pro majore et communitate civitatis predicte et pro animabus omnium fidelium defunctorum singulis diebus in perpetuum celebraturos ordinare et quædam tenementa sua in dicta civitate quæ de nobis tenentur in burgagium præfatis majori et communitati de centum solidis annui redditus pro sustentacione dictorum duorum capellanorum inde invenienda imperpetuum onerare disposuerit deo dante velimus eidem Johanni super præmissis in forma prædicta faciendis licenciam concedere specialem. Nos ipsius Johannis laudabile propositum in hac parte plurimum commendantes et ut secum in tam pio negocio participemur in præmiis supplicacionis predicte annuentes de gratia nostra speciali concessimus et licenciam dedimus pro nobis et heredibus nostris, quantum in nobis est, prefato Johanni quod ipse capellam predictam de novo fundare et construere et capellanos predictos in eadem capella divina pro statu et animabus predictis, ut predictum est, celebraturos in perpetuum ordinare et constituere, necnon tenementa sua predicta prefat' major' et communitat' de dictis centum solidis annuis predictis duobus capellanis et successoribus suis capellanis pro sustentacione sua per manus dictorum majoris et communitatis et successorum suorum solvendis onerare possit juxta ordinacionem ipsius Johannis inde faciend' imperpetuum. Et tum eisdem majori et communitati quod ipsi et successores sui predictos centum solidos annuos de tenementis predictis tenentibus eorundem juxta ordinacionem predictam percipere, et predictos centum solidos prefatis capellanis et successoribus suis divina in forma predicta celebraturis solvere quam eisdem capellanis quod ipsi eisdem centum solidos de prefato majore et communitate percipere et habere possint imperpetuum ut predictum est tenore presentium; similiter licenciam dedimus specialem, statuto de terris et tenementis ad manum mortuam non ponendis edito, non obstante. Nolentes quod predictus Johannes vel heredes sui aut prefati major et communitas vel successores sui seu predicti capellani aut successores sui ratione premissorum seu statuti predicti per nos vel heredes nostros, justiciarios, escæatores, vicecomites aut alios ballivos seu ministros nostros quoscunque inde occasionen-

tur, molestentur in aliquo seu graventur. Salvis nobis et aliis capitalibus dominis feod' illius serviciis inde debitis et consuetis. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud Westmonasterium vicesimo quarto die Octobris anno regni nostri Angliæ vicesimo secundo regni vero nostri Franciæ nono."

No. VI.

CITATION OF ROLAND FITZ EUSTACE, BARON OF PORTLESTER, AT THE HIGH CROSS OF DUBLIN.—A. D. 1470.

[From the Memorandum Roll 10 Ed. IV. See page 213.]

"Memorandum, Quod Rowlandus Fitz Eustace, miles, dominus de Portlester, Thesaurarius Domini Regis terræ suæ Hiberniæ, venit hic coram Baronibus hujus Scaccarii xvi° die Junii hoc termino [Trinitatis] et monstravit Curiæ hic pro dicto Domino Rege quod Willielmus Botteller clericus officialis curiæ Michaelis [Tregury] Archiepiscopi Dublin venit apud Dublin die Sabbati ultimo preterito ac apud Altam Crucem in eadem civitate vocavit dictum Thesaurarium proditorem, et ipsum denunciavit excommunicatum, sicut eundem thesaurarium citavit quod ipse infra octo dies primos sequentes compareret coram præfato Archiepiscopo, seu alio per ipsum assignandum, de eo quod ipse Thesaurarius ipsum Willielmum cepit et imprisonavit ac diversa bona et catella de ipso cepit præfato thesaurario sic defamando, scandalizando et de eo maledicendo in contemptu domini regis ad dampnum ipsius thesaurarii mille librarum."

No. VII.

"STATUTUM PRO FUNDATIONE GILDÆ MERCATORUM INFRA CAPELLAM JUXTA PONTEM CIVITATIS DUBLIN," A. D. 1480–81.

[From "Statuta Ordinaciones et Actus in Parliamento apud Le Naas die Lunæ proximo post festum Ascencionis Domini, anno regni Regis Edwardi quarti vicesimo, coram Domino Geraldo, Comite Kildare, deputato dilecti et carissimi filii dicti domini Regis, Ricardi Salop, Ducis Ebor', locum-tenentis ipsius domini Regis terræ suæ Hi-

berniæ tento, et ab inde ad civitatem dicti domini Regis Dublin adiornatum, ibidem die Lunæ proximo post festum translacionis Sancti Thomæ, Martiris, tunc proximum sequenti tenend', edita."—Statute Roll 19 & 20 Edw. IV. See page 324.]

"Item al supplicacion de James Welles, Mestier del Fraternite et Gilde de la benoit Marie la Virgine del Brygge ende de Divelin, Thomas Whelberde et Richarde Pylkyngton, gardiens del mesme, que pur le encresse del glorificacion et laude de cele glorious Moder, et vu q̄ p̄ lassente et entier devocion de cele plus excellent Xp̃en Prince Richarde de tarde Duc de York, adonqes esteaunt Lieuteñt Dirlande, pier a cele plus Xp̃en Prince nr̃e plus poant Souveraine sieur le Roy, fut founde en une chapell appelle le chappell del Marie du grace iuxte le Pounte del cite de Divelin sicome plus pleinement p̄ les lr̃es patentes ent faitz et monstrez en plen^e Parliament appiert. Surque les pm̃isses considerez & auxi en consideracion q̄ tiels maniere des grauntes, dones, fundacions, fraterniteez ou Gildes et les l'res patentes de les mesmes diverz et plusieurs faitz dev'nt cest tempe a div^ses parliaments tenuz ici deins cest tre^e Dirlande sount si souvent faitz, resumez et faitz voides p̄ quy si bien la devocion de les Freres et Sores del mesme pur lez chargeous instantes pur la reformacion et renouvelement come la laude de Dieu et sa glorious Mere et Virgine Marie est de cō en ault^e dimmi'sshe & decresse, & issint est semblable de estre out'ment voidez pur toutz jours si non que remedie en cest parte p̄ auctorite dicest dit Parliament est establisshe et ordeine. Ordeine est & graunte p̄ auctorite del mesme le parliament que la dit Fraternite ou Gilde et fundacion del mesme soit enacte ordeine done graunte founde & establisshe p̄ cestez p̄ols teno^r et forme come enaps ensue:

"Item tam ad piu^m positum & salubrem intenco^em sincere devoc^oīs que ille excellens & nobilis dñs Geraldus Comes Kildar^e deputatus Ric'i Ebor^e locum tenentis dñi Regis metuendissimi dñi nr̃i, ac Johe's Archiep̄us Dublin, Willi^e ep̄us Miden' cancellarius Hib'n', Roulandus fitz Eustace miles dñs de Portlester Thes^r Hibn^e, Ph̄us Bermynghm̃ capitalis Justic' capitalis placee d'c̄i dñi Regis supremi dñi nr̃i d'cte t're sue Hib'n^e, Rob'tus Dovedall miles capitalis justic^e ejusdem dñi Regis de Coī Banco suo Hib'n^e, Thomam Dovedall cl'icum Rotulor^m Cancellar^e ip̄ius Dñi Regis, Thomas Plunket Armig^r Capit^e Baro Sca^c dict Dñi Regis, hab' primariam fundacōem cujusdam Fraternitatis sive Gilde illius vocat Fraternitat' sive Gild^e m̄cator^m que ex intima devoc̄oe & assensu illius Xrianissimi principis Ricī nup̄ Ducis Ebor^e & tunc Locum tenentis dicte tr̃e Hib'n' p'ris dicti metuendissimi Dñi Regis nr̃i fundat^r & inchoat^e fuit infra quandam

Capellam Bẽ Marie Virginis, vulgarie vocat' Le Marie grace Chapell juxta Pontem civitatis Dublin, ob laudem Dei & augementum glorie et honoris bſissime Virginis Marie matris Ihſu omniumque supernor' celestiu' continue conservare & augmentare put p̄ l'ras patentes illius fundacion' hic in pleno Parliamento monstrat' plenius apparet quia ad humilem petic̃onem cujusdam Jacobi Welles mercatoris magſri Fraternitatis sive Gilde predicte & Thome Whelberde ac Ric̃i Pylkyngton ac nonullorum alior' fidedignor' m̃cator' de partib' Anglie ad trſam istam causa m̃candisandi venienciu' frſum ejusdem fraternitatis sive Gilde similit' s'cd̄m eoru' intencionem & sinceram devocionem p'd̄ct' in eodem parliamento hic fact' auctorit' ejusdem parliamenti, Ordinatu' est et statutu' q̄d quedam Fratñitas sive Gilda m̃cator' de p̄d̄tis partib' Anglie ad trſam istam causa m̃candisandi venienc' auctorit' p̄d̄ca sit fund' infra Capell' be' Marie virginis vocat' Le Mary grace chapell juxta pontem civitatis Dublin in Hibn'. Et q̃d auctoritate illa bene liceat p̄fat' Jacobo Welles, Thome Whelbord, & Ric̃o Pylkyngton & aliis p̄d̄tis m̃catorib' de p̄d̄tis partib' Anglie & successoribus suis fribus fraternitatis sive Gilde pred' ad numerum duodecim de fidedignioribus ipsorum ordinis infra istas partes Hibn' causa mercandisandi existen' singulis annis sive ampliori tempore quoli' tempore futuro put eis videbit' pro bono & regimine Fraternitatis sive Gilde pred' fore necessariu' de se ipsis unum Mag'rum & duos Gardianos eligere possint et eosdem alias ab officiis suis simili modo amovere & alios de se ipsis in Magistru' & Gardianos Fraternitatis sive Gilde pred' instituere & eligere possint, tam ad hſend' regimen gubñacoem & supvisu' fraternitatis sive Gilde pred' ad hẽnd custodiam om̃i' hujusmodi teſar' & ten' reddit', possession' bonor' & catallor̃ que eædem Fraternitati sive Gilde p̃tinent seu ex nunc in futur' aliquo modo dari concedi aut assignari vel ad eandem Fraternitatem sive Gildam pertinere contingant. Et quod iidem Magist' & Gardiani qui nunc sunt et qui pro tempore erunt una cum Frſib' Fraternitatis sive Gilde pred' fore in presencia contingentib' auctoritate pred' tociens quociens eis placu'it licite valeant alias quascunq' p̄sonas honestas & habiles tam viros quam mulieres in augmentu' divini cultus & laudis Dei & dict' gloriosissime virginis Mariæ, Frſes, & Sorores in Fraternitate' sive Gildam pred' recip̄e & admitt̃e & eadem auctoritate licitu' sit eisbuscunque personis hujusmodi occ̃on' mag'ro gardiano fratrib' & sororib' Fraternitatis sive Gilde pred' p tempore existen' quol't tempore futur' hujusmodi intenc̃oe adherere. Et q̄d magist' & gardiani Fraternitatis sive Gilde illius p tempe' existen' auctoritate pred' incorporat' sint p̄ nomen Magri

& gardianor' Fraternitatis sive gilde de m̃catoribus Anglie fundat' infra Capellam be᷑ Marie Virginis vocat᷑ Le Mary grace Chapell juxta Pontem civitatis Dublin in Hib'n'. Et q̄d eadem auctoritate licitu᷑ eis sit p̄ idem nomen in quibuscumq᷑ Curiis tam temporalib᷑ qua᷑ sp̄ualib᷑ coram quibuscumq᷑ Judicib' tam secularib᷑ quam sp̄ualib' quibuscumq᷑ pl'itare & a quibuscumqu᷑ responderi & a quibuscumq᷑ rep'itari & sm̃lt' respondere p̄t de necessitate secd'm debitam tam legis temporalis quam sp̄ualis exigenciam videbit' fore faciend᷑. Et q̄d eadem auctoritate licitum sit tam mag̃ro & cuilib᷑ Gardianor' Fraternitatis sive Gilde pred' p̄ tempore existen᷑ unum aliu᷑ fr̃em fraternitatis pred' sufficiente᷑ in absencia sua deputatum suum fac᷑e loco suo qui licite officiu᷑ suum exercere valeat in om̃ib' secd̄m forma᷑ huj᷑ ordinac̃ois & effectu᷑. Necnon pro continua conservac̃oe fundac̃ois d̄ce fraternitatis sive Gilde illius & augmentu' divini cultus efficacit' continuand᷑ & conservand᷑ auctoritate Parliamenti pred' Ordinatu᷑ est & statutu᷑ q̄d non liceat alieni m̃catori dc̃or m̃cator᷑ de partib᷑ Anglie & infra partes Hibn᷑ non comorant᷑ sed ad istas partes Hibn' causa m̃candisandi venturo post festum sc̃i Michĩs Archangeli p̄x᷑ futur᷑ m̃candisas suas quascumq᷑ infra istas partes tr̃e Hib'nie ubi bre' Dñi Regis pacifice obedit' qualitercumq᷑ vendicion᷑ exponi anteq'm quod ip̄e p̄ Magr̃um & Gardianos aut unu᷑ ip̄or᷑ vel Mag᷑ri illius p̃o tempore existen᷑ Deputatu᷑ una cum quibusdam fr̃ib' dict' Fraternitat᷑ sive Gilde pred' sit receptus ut Fra͂ dict' Fraternitatis & admissus, excepto q̄d sit Factor alicuj᷑ Fraternitat' pred' sive Gilde illius occupans m̃cansas mag᷑ri sui ut d̄cm est ejusdem fra͂nita͂ qui quidem m̃candis' sic occupat' auctoritate pred' sint oña̅te singulis annis congr' omnib᷑ ad exhibic̃oem d̄te fraternitatis sive Gilde p̄d̄ct'. Et quicumque hujusmodi mercator̃ pred' ad contr̃ ad hujus ordinac̃ois sive Statuti inventus erit faciens sive delinquens tociens quociens ipse qui sic inventus fuĩt delinquens sive faciens auctõte Mag᷑r' Gardian' & frat' dict' fraternita͂ sive Gilde pred' p̄ tempore existen᷑ ad opus illius fraternitat᷑ levand & p̄c̄piend᷑. Et quod quociens eis videbit' necessariu᷑ fore insimul temporib᷑ & horis congruis ad tractand᷑ coĩcand & concordand᷑ int᷑ se ip̄os unacu᷑ aliis consilium & avisamentu᷑ h̃end consv̄ac'oe' & augmentac̃oe' boni status & regiminis dict' Fra͂nita͂ vel Gilde pred' aut fr̃um & soror̃ ejusdem fraternitatis seu Gilde pred' & successor' suor̃. Et quod auctoritate illa licitu᷑ eis sit & succesorib᷑ suis sic ordinac̃oes constituc̃oes vel statuta legis honesta & liciter ad laudem Dei & d᷑cte gloriosissime Virginis p̄ bona gubernac̃oe dict' fraternita͂ aut Gilde pred' ac frat' & soror̃ ejusdem de anno in an-

num & de tempore in tempore cum opus & necesse fuit̃ ordinare constituere & statuere & ea sic augmentand̃ & minuend̃ et emendand̃ tociens quociens eis & successorib⁹ suis necessarium fieri videbit̃, scd̃m discrec̃oes Magr̃i & Gardianor̃ ac majoris partis discrecior̃ & fidedignor̃ frat' dict' fraternitat̃ sive Gilde pred' infra partes istas pro tempore existeñ. Et quod auctoritate pred' bene liceat magr̃is & gardiañ pred' fraternitat̃ sive Gilde pred' pro tempore existeñ aut duob⁹ vel uni ip̃or in absencia reliquor̃ coram ip̃is vel ip̃o sive deputatis vel deputato alicuj⁹ ip̃or in loco congruo ubi eis sive ei honeste videbit̃ tociens quociens necesse fuit tenere Curiam & habere cognic̃oem omnium & omnimodorum placit' p̃ billam sive querelam de omnimodis tragressionib', debitis compotis convencion' contractib⁹ decep̃oib' mesprisionib'⁹ opp̃ion' extorsionib' defectib⁹ & offensis quibuscumq⁹ int̃ pred' mercatores de partib⁹ Anglie frẽs dict' fraternitatis sive Gilde p̃red' existeñ & infra tra⁹ ista⁹ non residentes sed causa mercandisandi venientes vel p̃ aliquem alt̃ aliquo modo p̃petatis fac̃ h⁹itis motis & p̃petrandis faciendis & h⁹endis aut movendis contingentib⁹ tam infra lib⁹tates quam extra. Et q̃d eadem auctoritate plenam potestatem h̃eant constituendi ordinandi sive faciendi duos Officiarios suos sufficientes vocat' Bedilles sive unu' officiarium vocat̃ a Bedill quib' vel uni conjunctim & divisim licitum sit in omnib⁹ exequi omnimoda precepta sive mandat̃ Mag'ri & Gardianor̃ Fraternitatis sive Gilde pred' p̃ tempore existeñ sub sigillo c̃oi ejusdem p̃fat' sive Gilde illius. Et q̃d auctoritate pred' licitum sit p̃fat Magr̃o & Gardianis ac fratrib⁹ dict' fraternitat̃ sive Gilde pred' & successorib⁹ suis pro tempore existeñ h⁹ere int̃ seipsos un̄ c̃oe sigillum suum, & sigillo illo pro se ipsis uti consignato sub hujusmodi forma & signo put eis videbit̃ ad pl'itum suum consignari. Et q̃d auctoritate pred' licitum sit Mag⁹ro & Gardianis & eor̃ deputat̃ conjunctim aut sep̃atim modo & formâ pred' ad inquirend̃ inter & p̃ fr̃es dict' Fraternitatis sive Gilde pred' p̃ut necesse sit de tempore in tempus de omnimodis hujusmodi acc̃oibs̃ pred' & causis hujusmodi accionis tam infra libertates quam extra & illas ad sectam de hujusmodi m̃catorib' conquer' volent' audiend̃ & fidelit̃ terminand̃ ac dampna parta sic conquerent̃ p̃ut justum fuit̃ adjudicand & execucioni inde debit' faciend̃ demandand' & ponend̃ ac omnes & singulos hujusmodi mercatores qui coram eis, ut dict' est, aliquis ipsorum p̃ debitum exammac̃oem aut alio modo qui viv' legitime invent⁹ fuerint aut inventus fuerit de aliquo aut aliquib⁹ constitucion' ordinac̃o' examinaco' Fraternitatis p̃dcte sive articulor⁹ pred' culpabilis castigand⁹ corrigend⁹ & emend' faciend⁹ p̃ prisonamentum infra civitatem civitatis Dñi

Regis Dublin sub custodia Custodis Prisone illius aut p̄ imprisonamentum infra Castrum ejusdem Civitatis Dublin sub custodia Constabularii Dñi Regis ejusdem Castri p̄ tempē existen' seu p̄ fines redemp̄cois aut añciamenta p̄ñt congrue & usualit' requirit' in hac p̄te sc̄dm quantitate' debiti capiend'. Et q̄d auctoritate predicta licitum sit tam Custod' dict' Prisone Dñi Regis infra civitate' p̄d̄ctam p̄ tempore existen' vel eor' Deputat quam Constabulario dict' Castri Dublin p̄ tempore existen' vel ejus deputat' p̄ tempē existen' ad p̄fitu' & per mandatu' Magr̄i & Gardianor' dict' Fraternitatis sive Gilde pred' pro tempore existen' tociens quociens necesse fūit hujusmodi culpabiles & convictos p̄ warenta vel warentum Mag'ri & Gardianor' illor' ut dict' est p̄ tempore existen' delib'ent' capiend' de hujusmodi convictis & custodia alicuj' iп̄or' sic commissis & recept' vadia r̄onabilia p̄ labore hujusmodi custodie sc̄dm discrecoēm eor̄dem Mag'ri & Gardianor' p̄ tempore existen'. Verum eciam & auctoritate pred̄cta ordinatum et statutum est, quod bene liceat Magr̄o & Gardianis auctoritate pred' modo & forma pred' eligend' ac Fr̄ibus Fraternitatis sive Gilde pred' pro tempore existen' & successorib' suis quandam Cantariam unius Capellani vel plurimorum Capellanor' divina s'vicia singulis diebus in pred' Capella bē Marie Virginis imp̄pm celebratur' p̄ salubri statu a'ime & corporis dict' Edwardi quarti Regis Anglie & Francie & dñi Hibñie metuendissimi Dñi nr̄i & p̄ salubri statu anim' & corporis pred' Geraldi Comitis Kildar' Deputati locu' tenentis d̄ci Dñi Regis dict' tr̄e sue Hibn' ac p̄ salubri statu aīar' & corpor' omn' & singulor' prenominator' ac Fundator' Frm̄ & Soror' Fraternitatis sive Gilde pred' d̄cte q̄diu vix'int & pro añabus omnium & singulor' iп̄or' cum ab hac vice migrav̄nt & p̄ añab's omn' & singulor' Fr̄m & Soror' & Benefctor' Fraternitatis sive Gilde pred' & eor' successor' ac omnium fidelium defunctor' imp̄pet'. Et q̄d auctoritate pred' licitum sit Mag'ro & Gardianis ac Fr̄ibus & Sororib' dict' Fraternitatis sive Gilde pred' & eor' successorib' p̄ tempore existen' absque aliqua inquisic'oe seu aliquo br̄ē Regis de ad quod dampn' adquirere & impetrare seu concedere & dare terras, ten', reddit' & šrvicia & advocac̄oes sive advocac̄oem eccl̄iar' vel capellar' tam in dm̄co & feodo qm̄ in rev̄sione cum p̄t' usque ad valenciam quadraginta librar' p̄ ann' ultra reprisas & oña licit' de dict' Dño Rege in capite seu de aliis tenean' h̄nd' & tenend' sibi & successorib', suis Magr'is Gardianis & Fr̄ibus dict' Fraternitatis sive Gilde pred' imp̄petuum de capit' dño feod' ill' p̄ servicia inde debit' & de more consuet' tam in emendac̄oem dict' Fraternitatis sive Gilde pred' quam ad inveniend', supportand' & sustindand' onera dict' cantarie ac alia opera

pietatis pro statu & aĩabus pred' faciend° imp̃pt'm. Statuto de terris & ten° ad manum mortuam non ponend° edit° aut aliis statutis seu ordinac̃oib' quibuscumq° ante hec tempora fact° vel edit°, non obstant° absq° aliqua alia licencia regia eis & successorib° n'ris seu eor° inde donatori sive donatorib° hujusmodi occ̃one impetrandi sive persequendi."

No. VIII.

CONCORDATUM TO THOMAS SMITH, APOTHECARY, OF THE CITY OF DUBLIN. A. D. 1566.

[From the State Paper Office, London. See page 145.]

[From a very remote period there existed in Ireland a class of hereditary physicians, whose privileges and offices were regulated by the Brehon Laws. *Diancecht* was the god of medicine among the Pagan Irish; and the account of Tara, written about the sixth century, contains a special reference to *Leagha*, or Physicians. An Irish medical manuscript, compiled in 1352, contains numerous extracts from the Arabian physicians, and from the works of Hippocrates and Galen, although the writings of the latter are generally believed to have been first translated by Nicolo Leonicено, Professor at Ferrara, about 1470. An old chronicler notices that the students in the native Irish "schools of leachcraft" were accustomed to "con by rote" the aphorisms of Hippocrates, the earliest English edition of which was that of Lloyd in 1585. Donogh O'Bolgaidh's medical compilation, completed in 1466, treats of the medicinal virtues of herbs and minerals, and on the various diseases of the human frame. There is also extant a collection of Irish tracts, consisting of original essays on medicine, with compilations from, and dissertations on, the ancient European and Oriental medical writers. This series, ascribed to the early part of the fifteenth century, is, according to Dr. Wilde, "one of the most remarkable collections of symptomatology of its age in any language:" its observations are particularly copious on short fevers; it likewise treats of the diseases of females, and concludes with several valuable and original medical aphorisms. The "Book of the Island of O'Brazil," compiled by the O'Lees, hereditary physicians to the O'Flahertys of West Connaeht, treats of putrid fevers, abscesses, pustules, wounds, hydrophobia, poisons, affections of the brain and spinal marrow, diseases of the eye, stomach, &c. The "Book of the O'Sheils," hereditary physicians to the Mac Coghlans of Delvin, and Mac Mahons of Oriel, is a system of medicine more extensive than the "Book of O'Brazil." A detailed account of the Irish medical MSS., with various particulars connected with the history of medicine in Ireland, will be found in Dr. Wilde's Reports appended to the Census of Ireland for 1841 and 1851.]

"H. Sydney.

"By the Lord Deputye and Counsell.

"Wheare uppon the humble sewte made unto us by Thomas Smyth of the citie of Dublyn Pothecarye, We are geven to under-

stand that by reason of his longe contynuance here, and his often and chardgeable provisions of drugges and other Apothecarie wares w^ch^ have from tyme to tyme layen and remayned in maner for the moost p̄te unuttered for that the greater p̄te of this contrey byrthe ar wonted to use the mynisterie of their Leeches and suche lyke, and neglectinge the Apothecaries science the said Thomas therby hath been gretly hyndred and in maner enforced to abandon that his facultie and for his better proffitt and sustentac̃on of livinge, from hence to departe and elswhere to be resiant: We considering the cõmended skyll of the same Thomas and his sufficiencie in the ministerie of that his science, and that necessarely it were mete he shoulde be reteyned and enhabeted from hencefurth the better to provide from tyme to tyme during his contynuance here fresshe and newe druggs and other Apothecarye wares in plentifull maner to the nedefull and good helpe of suche of the Englishe byrthe in this realme resident and of the nobilitie and others of the graver and civylier sorte of this realme w^ch^ shall covett the same for their redye mony, and that therby also the same Thomas Smyth may the better applye his study and diligence in that ministerie and the better susteyne him self and lyve; It is therefore concluded condiscended and agreed by us the said L. Deputye and the rest of Her Ma^ts^ counsell here by this our Concordatum, togethers with thassentes of the Captens s̄vinge her Ma^te^. in this Realme; that the said Thomas Smyth from the day of the date hereof during his contynuance in this lande in the ministerie aforesaid, shall have and enjoye yearlie one dayes pay of Her Ma^ts^ whole army or garrysons nowe beeng of Her Ma^ts^ soolde and retynewe here, or w^ch^ hereafter during his said contynuance shall be remayninge here and enterteyned in Hir Ma^ts^ soold or retynew, accompting and including therein the one dayes pay bothe of us the said L. Deputy and of the hondreth men apoyncted to our leading to be in lyke maner paid yearly to the said Thomas emong^s^ the residewe of Her Ma^ts^ soold and retynewe. And that furthermore the same Thomas for his better mayntenance and sustentac̃on in this behaulf, shall yerelie have and receve duringe his contynuance in the ministerie aforesaid twentye shilling^s^ current mony of Englond of every Counsellor sworne of Her Privie Counsell in this Realme. Requyring yowe Her Ma^ts^ Treasourer at Warres for the tyme beeng, uppon sight and by warrant hereof, or uppoñ the enrollement of this our Concordatum, yerely to defaulke and deteyne in youre handes the one dayes pay of Her Ma^ts^ said whole army or garrysons nowe

or hereafter remayning here, to gether wth also yearlie the one dayes pay of us the said L. Deputie and of the said hondreth meñ to our said leading apoyncted; and thereof to make payment to the same Thomas Smyth from tyme to tyme according the full effecte of this our said Concordatum. Geven at Dublyñ the xxvth of Aprell, 1566.—H. Dublin, Canc'. Ad. Armachan'. G. Kyldare. H. Miden'. Roland Baltynglas. Jo. Plunket. Thomas Cusake. W. Fytzwylliams. Robt. Dyllon. N. Bagenall. Henry Draycott."

Indorsed.—"Smythe. Thapothecaries Concordatum that ev$\int$y Counsaillo^{r} shall give hym a yerely Reward of xx s. and ev$\int$y of the Army l daies wag^{s} yerely. 1566."

"Irr^{r}. in Officio Thomæ Jenisoñ Aĩ Auditor^{s}. Dñe Reg^{ne}. hujus regni Hibernie."

[Dr. Dermod O'Meara, in 1619, complains as follows to the Lord Deputy, Sir Oliver St. John, of the numerous medical pretenders practising at that period in Dublin:

"Plures certe hodiè hac Dublinensi in urbe medicinam exercent, quam ullam aliam artem: sed perpauci, qui sex habent conditiones, quas Hypocrates in medico requirit.—Hic non modo impiis circulatoribus, insciisque barbitonsoribus, ac impudentibus pharmacopœis, sed et aliis queiscunque artificibus, rusticis, et mulierculis, et quicunque ex hominum fæce, aut artis, et opificii sui sunt pertæsi, aut immodico lucri incenduntur amore, licitum est sacra Æsculapii templa prophanare. Hic non meritò quis cum poeta exclamare posset—

'Hic sunt
Queis, etsi tenebras palpant est facta potestas
Excruciandi ægros, hominesque impune necandi.'

Abusus quidem in cunctis terrarum plagis perpetratur, sed non in omnibus impunè, in omni recta administrata et urbe, et rep, publico est cautum edicto, ut nemo nisi publico Academiæ alicujus et testimonio et auctoritate sufficiens medicam aggrederetur praxin. In illis urbibus rebusque publicis, neque barbitonsor venam aperire neque pharmacopæus medicamenta vendere multo minus ministrare, absque medici doctoris præscripto audent. Ter felix regia hæc urbs (Dublin), et universa respublica si tali fruerentur edicto."]

AUTHORITIES.

ABBREVIATIONS. *Rot. Claus.*—Close Rolls. *Rot. Com.*—Communia Rolls. *Rot. Mem.*—Memorandum Rolls. *Rot. Pip.*—Pipe Rolls. *Rot. Placit.*—Plea Rolls. *Rot. Stat.*—Statute Rolls. *MSS. S. P. O.*—Manuscripts in the State Paper Office, London. *MSS. T. C. D.*—Manuscripts in the Library of Trinity College, Dublin.

CHAPTER I.—Records of the Parish of St. Werburgh, Dublin, MSS. Rot. Pip. 44. 45, Hen. III.—Rot. Orig. 9 Edward I., and 10 Edward III.—Rot. Claus. 12 Edward III.—Liber Munerum Publicorum Hiberniæ, i. (ii.), 69; (iii.), 35. 41; (iv.), 13.—Records of the Parish of St. Michael the Archangel, 21 Edward I., MSS.—Sleater's Dublin Chronicle (1787), i. 833. 1064. 1072.—Registrum Prioratûs Omnium Sanctorum, (1844), 36. 37.—Works of Sir James Ware (1764), i. 101. 173. 214. 244. 283. 418. 566. 570. 619; ii. 97. 98. 121. 145. 162. 253. 256. 297. 358.—The Tribes and Customs of Hy Fiachrach (1844), 10.—Rot. Pat. 10 Jac. I.—The Ecclesiastical Antiquities of Down, Connor, and Dromore, by Rev. W. Reeves (1847), xxii.—Swift's Works, edited by Sir W. Scott (1824), xiv. 360; xvii. 225. 250.—Lodge's Peerage of Ireland (1754), ii. 61. 73. 151. 111. 29.—Sir J. Barrington's Personal Sketches (1827), i. 73.—Athenæ Oxonienses (1721), ii. 185. 194. 379. 789.—Oliver's Biography of Members S. J. (1838), 125.—The "Irish Rebellion," by Sir John Temple, 4to (1724), 28.—Borlase's "History of the Irish Rebellion" (1743), 137.—Simon's Essay on Irish Coins (1810), 46. 114.—Leland's History of Ireland (1773), iii. 400.—Journals of the House of Lords of Ireland, i. 273, iii. 453.—Duhigg's History of the King's Inns (1806), 166. 379.—Pope's Works, by Bowles (1806), v. 322.—Dunton's Life and Errors (1817), 238.—Dublin Gazette (1710), 506. (1729), 57. (1732), 573. 593. (1738), 1169. (1754). 438.—King's "State of the Protestants," 8vo (1730), Appendix, 18.—Papers concerning the Disputes between the Commons and Aldermen of Dublin (1746), 174.—Pue's Occurrences, xxix. 100; xxx. 17; xxxiv. 40.—Tour through Ireland, by C. T. Bowden (1791), 9.—Dublin Penny Journal (1832), i. 268.—Freeman's Journal, i. 311; v. 26. 54; vi. 331; vii. 350; viii. 330. 375; ix. 94; x. 13; xi. 59. 151.—Apology for the Life of Colley Cibber (1822), 409. 414. 420.—Chetwood's History of the Stage (1749), 51. 171.—Catalogue of Tradesmen's Tokens, by A. Smith, M. D. (1849), 11. 14.—Memoirs of Sir T. Molyneux, by W. R. Wilde, M.D. (1841), 489.—Dublin Weekly Journal (1725), 52. (1728), 123.—Will Wood's Petition to the People of Ireland (1725).—Irish Statutes, 11 Car. I., 2 Geo. I. cap. 24, 7 Geo. II. c. 26, 9 Geo. II. c. 27, 25 Geo. II. c. 22, 31 Geo. II. c. 12.—Archdall's Peerage of Ireland (1789), ii. 402; vii. 176.—Records of St. John's Parish, MSS.—Roll 19 and 20 Cha. II.—Dublin Scuffle (1699),

324. 347. 349.—Bibliotheca Southwelliana, 191.—Dublin Intelligence, 29416.—Contemporary Broadsides.—Faulkner's Dublin Journal, Nos. 1567. 1603. 1659. 1837. 2040. 2321. 2343. 2383. 2457. 2486. 2541. 2582. 2616. 2638. 2726. 2768. 2769. 2871. 2921. 3016. 3327. 3624. 3662. 3698. 3745. 3775. 4263. 4266. 4302. 4306. 4360. — Memoirs of L. Pilkington (1748), i. 207. — Recollections of J. O'Keeffe (1826), i. 270; ii. 36.—Works of G. Farquhar (1775), i., ix.—Rental of the Corporation Estate, Dublin (1763).—Watson's Dublin Almanacks.—Harris' History of Dublin (1766).—"Genuine Letters between Alderman Nathaniel Kane and Charles Lucas" (1749).—Promenade d'un Français dans l'Irlande (1797), 51.—Ferrar's View of Dublin (1796), 85.—Hardy's Life of Charlemont (1810), 160. 338. —Journals of the House of Commons of Ireland, vi. 221.—Hoey's Mercury (1767).—Grattan's Life, by his Son (1839), i. 309.—Poems of Samuel Whyte (1792), 60.—Original Red and Black Lists.—Pocket Companion for Freemasons (1751), 86 — Burke's Extinct Peerages (1840), 685.—Hibernian Magazine (1780), 632. (1785), 112. (1791), 487.—Anthologia Hibernica (1793), i. 335.—Barrington's Rise and Fall of the Irish Nation (1833), 467.—Florilegium Insulæ Sanctorum (1626), 385.—Alani Repertorium Viride, MS.—Veterum Epistolarum Hibernicarum Sylloge (1632), 113.—Mason's Hist. of St. Patrick's (1820), 38. 208. 223. Appendix, xii.—Pembridge, Annales Hiberniæ.—Archives of Christ Church.—"Hunting of the Romish Fox" (1683), 195.—MSS. T. C. D., F. 3. 17. F. 4. 2; (Stearne), 113, &c.—Travels of Sir W. Brereton (1844).—Peerage of Ireland, by A. Crossley (1725), 121.—Dublin Courant (1746), 308.—MSS. penes Auctorem —Satire on the Bishops of Ireland, MS.—Memorial of William Hamill (1714).—Reid's Hist. of the Presbyterian Church (1837), ii. 473.—Macariæ Excidium, edited by J. C. O'Callaghan (1850), 320.—Cotton's Fasti Ecclesiæ Hiberniæ (1848), ii. 114. 121.—Moore's Life of Lord E. Fitzgerald (1832), ii. 160. 170.—Census of Ireland (1851).—Stanihurst's Description of Ireland (1586), 21.—Conquest of Ireland, by F. Michel (1837), 113.—Cambrensis, Hibernia Expugnata, lib. i. cap. xxi.—Rot. Pat. & Claus. Calend. (1828), 3. 40.—MSS. S. P. O., London.—Hist. of the Quakers in Ireland (1751), 92 116.—Essays of J. C. Walker (1818), ii. 194.—Duhigg's Hist. of the King's Inns (1806), 379.—Works of James Shirley, edited by Gifford and Dyce (1833), i. xxxiv. iv. 102. 187. 276. 364; vi. 490. 496.—Poetical Decameron, by J. P. Collier (1820), 11. 72.—MSS. in Archbishop's Marsh's Library, v. 3. 2. 29.—Inquisition "apud Theolonium," 9 Decr., 2 Gul. et Mar., MS.—"Typographical Antiquities," by J. Ames (1790), iii. (1522).—Exshaw's Magazine (1742), 365.—The Censor (1749), 25. 26.—Proceedings of the Hibernian Society (1758), 12.

Chapter II.—Cambrensis Topographia Hiberniæ, lib. ii. cap. xvii.—Rot. Claus. 29. 30. Ed. III.—Records of the Parish of St. John, MSS.—Harris' Hist. of Dublin (1766), 86.—Obits and Martyrology of Christ Church (1844).—Alani Registrum, MS. —Cotton's Fasti Ecclesiæ Hibernicæ, ii. (1848).—Rot. Mem. 32 Eliz., m. 12, Communia of Easter Term, Inrolment at the request of George Ardglasse, gent.—Alani Repertorium Viride, MS.—Stanihurst's Description of Ireland (1586).—Rot. Pat. 7. 11. 16. 22. Jac. I.—MSS. T. C. D., F. 3. 17. E. 4. 16. F. 2. 2.—Archives of Christ Church.—Athenæ Oxonienses (1721), i 739.—MSS. in the Library of Archbishop Marsh, V. 3. 21. &c.—Life of James Bonnell (1703), 59.—Journals of the House of Commons of Ireland, iii. 237. 496; vii. 237.—Census of Ireland (1851).—Dublin News Letter, 495. 500. 579. 592. 618. 625. 633.—Barrington's Personal Sketches

(1827), i. 463.—Archdall's Peerage of Ireland (1789), iv. 211; v. 121; viii. 73.—Walpole's Royal and Noble Authors (1806), iii. 288; v. 231.—Works of Sir James Ware (1764), i. 617; ii. 146. 187.—Carte's Life of Ormond (1735), i. 64.—"Hunting of the Romish Fox" (1683), 236.—History and Vindication of the Loyal Formulary (1674), 657. 677. 687. 750.—Oliver's Collections for Biography of Jesuits (1838), 240.—Dublin University Calendar (1835).—Delany's Observations on Lord Orrery (1754), 63.—Barrett's Essay on Swift (1808), 170.—Watson's Dublin Almanacs.—Liber Munerum Publicorum Hiberniæ, i. (ii.), 78.—Lodge's Peerage of Ireland (1754). iii. 206.—Dublin Intelligence (1691), 34.—Pue's Occurrences, xxviii. 28.—Dublin Scuffle (1699), 427.—Journals of the House of Lords of Ireland, ii. 689. 815.—Contemporary Broadsides —Dublin Gazette (1729), 120. (1769), 2107.—Reports on Irish Records (1825).—Prior's List of Absentees (1745),.—Concanen's Poems (1724), 316.—Swift's Works, edited by Scott (1824), xix. 254.—Poems of L. Whyte (1740—1742).—Book of the Constitutions, by T. Spratt (1751), 122.—Faulkner's Dublin Journal, Nos. 1617. 1619. 1620. 1622. 1625. 1627. 1633. 1634. 1637. 1638. 1639. 1640. 1641. 1647. 1648. 1650. 1651. 1660. 1661. 1662. 1663. 1680. 1684. 1686. 1702. 2021. 2048. 2367. 2469. 2499. 2544. 2572. 3114. 3123. 3587. 3609. 3635. 4244. 4263. 4264. 4281. 4313.—Music and Friends, by W. Gardiner (1853), iii. 362.—Ahiman Rezon (1780).—Hitchcock's Hist. of the Stage (1788), i. 126.—Whitelaw and Walsh's Hist. of Dublin (1818), 906. 931. 1118.—Proceedings of Dublin Society (1766).—Freeman's Journal, iii. 396; iv. 179; vi. 87; vii. 166. 350; viii. 375. 386. 398. 411. 483. 523; ix. 123; x. 266; xi. 63; xii. 311; xiii. 227. 237. 406.—Hoey's Mercury (1777), 1603.—Hibernian Magazine (1778), 734. (1780), 232. (1782), 109. (1793), 269. 289. 291. (1794), 407.—Duhigg's Hist. of King's Inns (1808), 461.—Irish Varieties, by J. D. Herbert (1836).—Anthologia Hibernica (1793), i. 241. 403.—Statistical Account of Ireland, by W. S. Mason (1819), iii. 365.—Inquisition "apud Theolonium," 9 Decr., 2 Gul. et Mar, MS.—Catalogue of Tradesmen's Tokens (1849).—Sir John Temple's Irish Rebellion (1724), 18.—Poems of John Winstanley (1742), i. 217.—Pranceriana (1775), 199.—Speech of J. Ponsonby on Fiats (1790).—The "Bleeding Iphigenia" (1674).—Memoirs of C. O'Conor (1796), 376.—Transactions of the Gaelic Society (1807).

Chapter III.—Liber Niger Ecclesiæ S. Trinitatis, MS.—Usserii Primordiæ (1639), 863.—Harris' Hist. of Dublin (1766), 372.—O'Clery's Calendar, MS.—Feilire Aenguis, MS.—Annals of Ireland, by the Four Masters, edited by J. O'Donovan, LL. D., A. D., 1030. 1074. 1545.—Alemand, Histoire Monastique de l'Irlande (1690), 7.—Alani Registrum, MS.—Cambrensis Topographia Hiberniæ, dist. ii., cap. xliv., xlv., xlvi.; Hibernia Expugnata, ii., xiv.—Jac. Grace Annales Hiberniæ (1842), 7.—Florilegium Insulæ Sanctorum (1624), 12. 384. 387.—Archives of Christ Church.—Obits and Martyrology of Christ Church (1844).—Lanigan's Ecclesiastical History (1822), i. 176.—Savile Rerum Anglicarum Scriptores post Bedam præcipui (1596), 439, b.—Cotton's Fasti Ecclesiæ Hibernicæ (1848), ii. 34-89 —Pembridge Annales Hiberniæ.— Harris' MSS. Collections.—Rot. Pat. 31 Ed. i. 19.—King's MSS. Collections.—Mason's Hist. of St. Patrick's (1820), Appendix, viii.—Ware's Works (1764), i. 339. 355.—Chroniques de Froissart, par J. A. C. Buchon (1835), iii. 312.—Henry Marleburrough's Chronicle (1633), 216.—Hibernia Anglicana (1689), i. 179. 256.—Hibernica (1770), 64.—Lodge's Peerage of Ireland (1754),

i. 29. 162. — Annals of Ireland, by Sir James Ware. — Life of George Browne, (1683).—Alithinologiæ Supplementum (1667), 32.—R Stanihurst de Rebus in Hibernia gestis (1584), 173.—MSS. T. C. D., E. 3. 21.—Les Reports des Cases et Matters, par Sir J. Davis (1674), 186.—"Commissio Concessa a Decano et Capitulo S. Trin. Petro Calf, pro colligendis elëemosynis Fidelium in usum fabricæ ecclesiæ suæ vetustate collapsæ et pene dirutæ," MS.—Proceedings of the Commissioners for Causes Ecclesiastical, MS.—Rych's New Irish Pronostication (1624), 55.—Rot. Pat. 18 Jac. I.—Harleian MSS. Brit. Mus., No. 2138.—Journals of the House of Commons of Ireland, i. 48.—Elrington's Life of Ussher (1848), 58 —Parr's Life of Ussher (1686), 23. 29.—Collier's Ecclesiastical History, ii., ix., 760.—Strafford's Letters (1740), i. 173. 379; ii. 101. 157. 169.—Travels of Sir W. Brereton (1844). —Carte's Life of Ormond (1735), i. 377; ii. 207.—Life of Rev. S. Winter (1671).— "Hunting of the Romish Fox" (1683), 226.—Journals of the House of Lords of Ireland, i. 189-194.—Dublin Scuffle (1699), 330. 336.—King's State of the Protestants (1692), 236. 242.—Lesley's Answer to King, 1692.—Memoirs of Ireland (1716), 176. —Harris' Life of William III. (1749). 111.—Curry's Review of the Civil Wars in Ireland (1786), ii. 205.—London Gazette (1711).—Sleater's Dublin Chronicle (1788). —Hibernian Magazine (1788).—Bell's Essay on Gothic Architecture (1829), 139.

Chapter IV.—Rot. Mem., 5 Jac. I.—Archives of Christ Church.—Ware's Works (1764), i. 301.—Liber Munerum Publicorum Hiberniæ, i. (iv.), 123.—Strafford's Letters (1740), i. 527.—Travels of Sir W. Brereton (1844).—Carte's Life of Ormond (1735), i. 181.—Howell's State Trials (1812), xii. 622.—Records of St. John's Parish, MSS.—Harris' MSS Collections (1700).—Trial 17th May, 1718, Rex v. Dec. et Cap. Christ Church, MS.—Burns' Remembrancer (1775), 234.— Journals of the House of Commons of Ireland, i. 425; v. xxxvi.; vi. xxxiii.—Life of J. Gandon (1846), 93.—Gentleman's Magazine (1788).—Life of Curran, by his Son (1822), i. 265. 277.—Trial of the Rev. William Jackson (1795).—Promenade d'un Français dans l'Irlande (1797), 16.—Poems of L. Whyte (1740-2).—MSS. S. P. O.—Dublin Penny Journal, i. (1832), 142.—Rot. Pat. 2. 7. Jac. I.—MSS. T. C. D., E. 3. 21; (Stearne), 11. 22. 23. 37. 102.—Reports on the Irish Records (1825). Inquisition "apud Theolonium," 28th May, 1630, and 9 Decr. 2 Gul. et Mar., MSS.—Stanihurst's Description of Ireland (1586).—Swift's Works, edited by Faulkner (1773), xviii., 341.—Dublin Weekly Journal (1725), i. 72. (1730), 68.—Sleater's Public Gazetteer (1762), 554.—Wilson's Directories.—Records of the Parish of St. Michael the Archangel, MSS.—Book of Revenue (1592), MS.—MSS. preserved among the Records of the Court of Exchequer, Dublin.—Cambrensis Topographia Hiberniæ, lib. i. cap. v.—Hibernia Expugnata, lib. i. cap. xvii.—Registrum Cœnobii S. Thomæ juxta Dublin, MS. — Florilegium Insulæ Sanctorum (1624), 385 — Betham's Antiquarian Researches (1827), 5.—Irish Statutes, 28 Henry VI.—Harris' Hist. of Dublin (1766), 81. 315.—Itinerary of Fynes Moryson (1617).—Rych's New Irish Pronostication (1624), 70.—Grammatica Latino Hibernica, a F. O'Molloy, Romæ (1677), 278.—Petty's Political Survey (1719), 13.—List of Claims (1700), 57.—Annals of the Four Masters, edited by J. O'Donovan, LL.D., A.D. 1578, 1597.—Charters and Patents of the Guild of Tailors, MSS.—Armstrong's Hist. of Presbyterian Churches (1829), 85.—Journals of the House of Lords of Ireland, iii. 453.—Book of Sale of Forfeited Estates (1702).—Pocket Companion for Freemasons (1735), 76.—Life of R. Emmet, by R. R. Madden (1846), 106.

Chapter V.—Cambrensis Topographia Hiberniæ, lib. i. cap. v.—Hanmer's Chronicle (1633), 205.—MSS. T. C. D., E. 3. 21; F. 2. 2; F. 3. 17; F. 3. 18; F. 4. 14.—Stanihurst's Description of Ireland (1586).—Rot. Claus. 7 Hen. III.—Rot. Pat. 18 Ric. II.—Archives of Christ Church.—Inquisition "apud Theolonium," 10 June, 1642, MS.—Les Reports de Sir J. Davis (1674), 16.—Pembridge Annales Hiberniæ.—Ware's Annals (1560, 1590).—Papers concerning the Disputes between the Commons and Aldermen of Dublin (1746), 175.—Desiderata Curiosa Hibernica (1772), i. 156.—Journals of the House of Commons of Ireland, i. 293. 295–375. 410. iii. part ii. cxxxix.—Mountmorres' History of the Irish Parliament (1792), ii. 73. 90. 98.—Whitelaw and Walsh's Hist. of Dublin (1818), 534.—Wilde's Memoirs of Sir T. Molyneux (1841), 475.—King's State of the Protestants (1730), 75. 99.—Dublin Scuffle (1699), 139. 318. 326. 343.—Malton's Views in Dublin (1793).—Dublin Intelligence (1691), (1692), (1695).—London Gazette (1691), 2718. 2800. (1692), (1703).—Harris' Hist. of Dublin (1766).—Long History of a Short Session of a certain Parliament (1714), 29.—Mercure Historique et Politique (1716), 580.—Burns' Remembrancer (1775), 232.—The Censor (1749), 7.—Faulkner's Dublin Journal, Nos. 1745. 1798. 2251. 2713. 2850. 3202. 3298. 3719.—Pue's Occurrences, xxviii. 42; xxx. 89; xxxi. 89; xxxiv. 98; xxxviii. 2. 7; xli. 22.—Dublin Courant (1747), 362. (1748), 479.—Repository (1763), 223.—Journals of the House of Lords of Ireland, ii. 483; iii. 458.—Dublin Gazette (1730), 325. 369. (1739), 1292.—Swift's Works, edited by Scott (1824), i. 422.—Universal Advertiser (1754), 124.—Hibernian Magazine (1779), 255. 599. (1783), 391. (1790).—Resolutions of the Volunteers (1782), 81.—Holinshed's Chronicles of Ireland (1586), 87.—Lodge's Peerage of Ireland (1754), i. 31.—Inquisitiones in Lagenia (1826), 15–19 Car. I.—Book of Postings of Forfeited Estates (1702).—Poems of L. Whyte (1740–2).—MSS. penes Sir E. D. Borrowes, Bart.—Rawdon Papers (1819), 156. 163.—Letter of Dr. W. King to J. Bonnell, 26 June, 1691, MS.—Hitchcock's Hist. of the Irish Stage (1788), i. 140.—Macariæ Excidium (1850), 323.—Dunton's Life (1817), 238.—Freeman's Journal (1764), 231.—Liber Niger, MS.—Records of the Parish of St. Nicholas Within, MSS.—Repertorium Viride, MS.—Life of Rev. S. Winter (1671).—Armstrong's Hist. of Presbyterian Churches (1829), 80.—Mason's Hist. of St. Patrick's (1820), 197. 213.—Cambrensis Eversus (1662), 281.—Liber Munerum, i. Part ii. 52. 59; ii. 95.—Parr's Life of Ussher (1686), 64. 310.—Elrington's Life of Ussher (1848), 123.—Ware's Works (1764), i. 98.—MSS. penes J. Marinus Kennedy, Esq., Clondalkin.—Annals of the Four Masters, by Dr. J. O'Donovan, A. D. 1414.—MSS. penes Auctorem.—Dublin Weekly Journal (1726), 312.—Dr. Whalley's Almanacs and Contemporary Broadsides.—Orlando Furioso, by Sir J. Harrington (1634), 94.—Granger's Biographical History (1824), i. 324.—Elenchus Motuum nuperorum in Anglia (1685), ii. 198.—Life of Harvey, the famous Conjurer of Dublin (1728).—Narrative of the Popish Plot, by T. Sampson (1680), 14.—Biographia Hibernica (1821), i. 32.—Archdall's Peerage of Ireland (1789), vi. 86.—Carte's Life of Ormond (1735), i. 181.—History and Vindication of the Loyal Formulary (1674), 571. 642. 723. 726. 736.—The Friar Disciplined (1674), 85. 146.—Mac Firbis' Genealogical MSS.—Brief Account of Mr. Valentine Greatreaks (1666).—Watson's Dublin Almanacks.—Masonic Magazine (1793).

Chapter VI.—Ogygia seu rerum Hibernicarum Chronologia (1685), 315.—Liber Niger, MS.—Repertorium Viride, MS.—Stanihurst's Description of Ireland

(1586).—Works of Sir James Ware (1764), i. 301; ii. 100.—Rot. Commun. Mich. 9 Jac. I.; Hil. 8 Car. I.—Fasti Ecclesiæ Hibernicæ (1848), ii. 64.—Αρχτομαστιξ (1633), 17.—Hunting of the Romish Fox (1683).—MSS. T. C. D., E. 3. 21; F. 2. 2; F. 3. 17; H. 8. 27; P. iii. 8; (Stearne), 20. 22. 44. 67. 70. 134.—Records of the Parish of St. Michael the Archangel, MSS.—Archdall's Peerage of Ireland (1789), i. 259. 361; iii. 173.—Census of Ireland (1851).—Charter Book of the City of Dublin, MS.—Recorder Book, MS.—Rot. Mem. 10 Ed. IV.; 8 Car. I.—Rot. Claus. 30 Ed. I.; 19 Hen. VI.—Proceedings of the Commissioners for Causes Ecclesiastical, MS.—O'Sullevani Historiæ Catholicæ Iberniæ Compendium (1850), 341.—Desiderata Curiosa Hibernica (1772), i. 299. 313.—Journals of the House of Commons of Ireland, i. 323.—Archives of Christ Church.—MSS. penes J. Marinus Kennedy, Esq.—Rot. Pat. 16 et 17 Jac. I.—Records of the Parish of St. Audöen, MSS.—Oliver's Collections for Biography of Members S. J. (1838), xiii. 231. 238. 244.—Hibernia Dominicana (1762), 677. 882.—Cambrensis Eversus (1848), i. 80. 317.—Life of James Quin (1766).—Treasury Remembrancer's Book of Orders (1666), MS.—Dublin Mercury (1706), 33.—List of Claims (1700).—Dublin Gazette (1714), 992. (1731), 462.—Contemporary Broadsides.—Dublin Weekly Journal (1725), i. 72.—Watson's Almanacs.—Holinshed's Chronicles of Ireland (1586).—New Irish Pronostication (1624), 38.—Thurloe's State Papers (1742), v. 36. 159. 197.—Reports on the Irish Records (1825), 147.—Present State of Ireland (1673), 172. 176.—Rule Book of the Exchequer (1740), MS.—Pasquin's Authentic History, 39.—Gentleman's Magazine (1814).—Madden's Lives of United Irishmen (1846), i. 157.—Book of Leinster, MS. H. 2. 18. T. C. D.—Annals of the Four Masters, by Dr. J. O'Donovan, A. D., 847. 1043. 1065. 1111; Appendix, 2476.—Alani Registrum, MS.—Archiepiscoporum Cassiliensium et Tuamensium Vitæ (1626), 61.—Ware De Hibernia (1658), 166.—Rot. Chart. in Turr. Lond., a T. D. Hardy (1837), 173.—Registrum Cœnobii S. Thomæ juxta Dublin, MS.—Betham's "Dignities, Feudal and Parliamentary" (1830), 250.—Rot. Pip. 46 Hen. III., 10 Hen. IV.—Rot. Lit. Claus., a. T D. Hardy (1833), i. 401.—Registrum Prioratus Omnium Sanctorum (1844), 23. 24. 45.—Rymer, Fœdera, ii. 906. 938.—Barrington's Personal Sketches (1827), i. 74.—Journals of the House of Lords of Ireland, i. 290.—Harris' Hist. of Dublin (1766).—Lynch's Feudal Dignities (1830), 68.—Veterum Epist. Hibern. Sylloge (1632), 158.—Liber Munerum, i. part iii. 38. 41.—Alithinologiæ Supplementum (1668), 34. 87.—Parr's Life of Ussher (1686), 404.—Travels of Sir W. Brereton (1844).—Declaration of the Commons concerning the Rebellion in Ireland (1643).—Borlase's Reduction of Ireland (1675), 164.—MSS. penes Auctorem.—Life of J. Buncle (1770), i. 109.—Trial of King Charles I.—Life of T. W. Tone (1826), i. 77.—Faulkner's Dublin Journal, Nos. 1797, 1874, 2265, 3018 3635.—Pue's Occurrences, xxxiv. 7.—Hibernian Magazine (1792), 567.—Masonic Magazine (1793).—Proceedings of the Society of United Irishmen (1794), 199.—Memoire of the Irish Union (1802).

Chapter VII.—MSS. T. C. D., F. 4. 2; (Stearne) 182. 226.—Archives of Christ Church.—Harris' History of Dublin (1766).—Stanihurst's Description of Ireland (1586).—Betham's Irish Antiquarian Researches (1827), 5. 9.—Ware's Works (1764), ii. 223.—Liber Munerum; (iv.) 24.—Annals of Ireland, by John Clyn (1849).—Rot. Claus. 7 Hen. III.—Rot. Pat. 3 Ed. II., 10 Jac. 1.—Rot. Mem. 13 Hen. VII., 12 Hen. VI.—Irish Statutes, 8 and 12 Ed. IV.; 33 Hen. VIII. cap. xv.—

J. Grace, Annales Hiberniæ (1842).—Reports on the Irish Records (1825).—Carte's Life of Ormond (1736), ii. 303.—Ware's Annals of Ireland.—Journals of the House of Lords of Ireland, i. 290. 294. 438.—MSS. in Archbishop Marsh's Library, V. 3. 1. 18.—Journals of the House of Commons of Ireland, i. 91. 281. 323; iii. 603; cccIxxxvi. viii. clxx. xi. cxxx.—List of Claims (1700).—Madden's Lives of United Irishmen (1846), i. 140.—Chain Book, MS.—Holinshed's Chronicles of Ireland (1586).—MSS. S. P. O.—MSS. preserved in the Exchequer Court, Dublin.—Hibernia Dominicana (1762), 130.—Records of the Parish of St. Audöen, MSS.—Works of Rev. T. Emlyn (1746).—Records of the Parish of St. John, MSS.—Poems of John O'Neachtan, MS.—Dublin Intelligence (1729), 3528. 3567.—Censor (1749), 19.—Wesley's Journals (1809), 11. 288.—Faulkner's Dublin Journal, No. 2269.—Dublin News Letter (1740), 366. 405.—Pue's Occurrences, xxxvi. 88.—Contemporary Broadsides.—Freeman's Journal, xii. 403; xiii. 635.—Howard's State of Prisons (1784), 206.

Chapter VIII.—Dumonstier Neustria Pia (1663).—Acta Sanctorum, a J. Pinio et G. Cupero (1739), iv. 794.—Wilhelmus Gemiticensis de Ducum Normannorum gestis (1603), 689.—Pommeraye Hist. de l'Abbaye de St. Ouen (1662).—Hanmer's Chronicle (1633), 149.—Obits and Martyrology of Christ-Church (1844).—Alani Registrum, MS.—Bell's Essay on Gothic Architecture (1829), 170.—Mason's Hist. of St. Patrick's (1820), 52.—Ware's Annals of Ireland, A. D. 1495.—Holinshed's Chronicles of Ireland (1586), 21. 96. 147. 154.—Ware De Hibernia (1658), 174.—Repertorium Viride, MS.—Travels of Sir W. Brereton (1844).—MSS. T. C. D. F. 2. 2; F. 3. 17; P. iii. 8; (Stearne), 63. 121.—Records of the Parish of St. Audöen, MSS.—Cotton's Fasti Ecclesiæ Hibernicæ, ii. (1848).—Athenæ Oxonienses (1721), ii. 185.—Dr. King's MSS. T. C. D.—Hist. of the Quakers in Ireland (1751), 92.—Pembridge, Annales Hiberniæ.—Harris' Hist. of Dublin (1766).—Rot. Claus. 4 Hen. IV.—Rot. Com. 8 Jac. I.—Rot. Pat. 10, 11, & 14 Jac I.—Αρχτομαστιξ (1633), 14. 47. 57. 98. 102.—"Fratres Sobrii estote" (1633), 92.—"Hunting of the Romish Fox" (1683), 120. 189.—Journals of the House of Commons of Ireland, i. 200. 295. 306. 319. 322. 332; iv. xlviii.—Borlase's Reduction of Ireland (1675), 274.—Hist. and Vindication of the Loyal Formulary (1674), 9. 20. 26. 39. 46. 48. 640. 651. 753. 755. 759.—MSS. in Archbishop Marsh's Library, V. 3. 1. 18.—Dublin Gazette (1729), 242. (1730), 349. (1769), 2070.—Hoey's Mercury (1766).—Freeman's Journal, passim.—Archives of Christ Church.—Collins' Letters and Memorials of State (1746).—State Papers published under the authority of Her Majesty's Commissioners (1834), 229. 261.—Liber Munerum Publicorum, i. (ii.) 23.—Inquisitiones in Lagenia (1826).—Oliver's Biography of Jesuits (1838), 214. 233.—Liber Tenuarum Lageniæ, MS.—MS. S. P. O.—Betham's Antiquarian Researches (1827), 99.—Fiction Unmasked (1752), 58. 86.—Harleian MSS. British Museum, (2138), 51; xxv.—Alithinologia (1664), 89. 105.—Hibernia Dominicana (1762), 176. 196. (Supp.) 897.—Causa Valesiana (1684).—Reign of Charles I., by H. L'Estrange (1654), 116.—Foxes and Firebrands (1689), iii. 84.—"The Excommunication published by the Archbishop of Dublin proved unjust and of no Validity," by Paul Harris (1632).—Triadis Thaumaturgæ Acta (1647).—Brenan's Ecclesiastical History (1840), 335. 424.—Masonic Magazine (1794).—List of Popish Parish Priests (1704).—Temple's Irish Rebellion (1724), 220.—Reports on Irish Records (1825), 199.—Armstrong's Hist. of Presbyterian Churches (1829).—

Recollections of J. O'Keeffe (1826), i. 2.—Memoirs of Captain P. Drake (1755), 29.—Bowden's Tour in Ireland (1791), 36.—Faulkner's Journal (2590).—Pue's Occurrences, liv. 88.—O'Conor's Hist. of the Irish Catholics (1813), 264.—Memoirs of C. O'Conor (1796), 237. 253. 338.—Public Monitor (1772), i. 226.—Bulla Urbani VIII., V. Calend, Sept. 1631, MS.—Bulla Pap', 3 Novr. 1644, MS.

Chapter IX.—Chronicon Scotorum, MS.—Coghadh Gaoidheal re Gallaibh, MS.—Book of Leinster, MS.—Annals of the Four Masters, A. D. 1014.—Mac Firbis' Genealogical MSS.—O'Clerigh's Pedigrees, MS.—Sanasan Chormaic, MS.—Petrie on the Ecclesiastical Architecture of Ireland (1845), 347. 385.—Colgan, Acta Sanctorum (1645), 619.—Florilegium Insulæ Sanctorum (1626), 384.—Rot. Lit. Claus. in Tur. Lond. asserv. acc. T. D. Hardy, i. (1833), 172. 263.—Rot. Chart. in Tur. Lond. (1837), 69, 211.—Whitelaw and Walsh's Hist. of Dublin (1818), 1095.—Holinshed's Chronicles of Ireland (1586), 24.—Records of the Parish of St. Audöen, MSS.—MSS. T. C. D., E. 4. 16; P. iii. 8; (Stearne), 14. 25.—Rot. Pat. 31, 35 Ed. I. m. 2. 19 Cha. II.—Archdall's Peerage of Ireland (1789), i. 123; iii. 185; v. 181; vi. 87.—MSS. S. P. O.—Hibernia Dominicana (1762), 193. 195. 197.—"Book of the Revenues of the Queen's Lands and Possessions, &c., made by Nicholas Kenny, Deputy of Christ. Peyton, the Auditor, 2nd Sept." (34 Eliz.), 1592, MS.—Harris' Hist. of Dublin (1766).—Ludlow's Memoirs (1751), 170.—Irish Statutes, 11 Eliz., Sess. iii. cap. i., 9 & 10 Gul. III.—Kirkman's Life of Macklin (1799), i. 24.—Various local broadsides.—Lyra sive Anacephalæosis Hiberniæ (1666), 198.—Travels of Sir W. Brereton (1844).—"Fratres Sobrii estote" (1634), 33.—Elrington's Life of Ussher (1848), 106.—Memoir of the O'More Family, MS.—Ware's Works (1764), ii. 94. 255. 288.—List of Popish Parish Priests (1704).—Treasury Remembrancer's Book of Orders (1661), MS.—Moreri, Le Grand Dictionnaire Historique (1759), vii. 808.—Memoirs of C. O'Conor (1796), 156. 169.—Gazette de France, No. 20, Mai 20 (1702).—Memoirs of Dr. M. Clancy (1750), 27.—Reports on the Irish Records (1825), 223.—Original Orders Court of Exchequer (1696), MSS.—Tribes and Customs of Hy Fiachrach (1844), 47.—Hardiman's Hist. of Galway (1820), 11.—Duhigg's Hist. of the King's Inns (1806), 211.—Burke's Peerage and Baronetage (1854).—Liber Munerum, i. (iv.), 152.—Memoirs of Ireland (1716), 163.—Inquisitio apud Theolonium, 2 Gul. et Mar., MS.—Report on the Irish Forfeitures (1700).—A Seasonable Advice to the Magistrates and Chief Inhabitants of the City of Dublin (1727).—Proceedings of the Society of United Irishmen of Dublin (1794), 72. 100. 105.—Journals of the House of Lords of Ireland, vii. 118. 120.—Howell's Collection of State Trials (1820), xxvii. 462. 523. 537. 541. 543.—List of Claims (1700), 5.—Madden's Lives of United Irishmen (1842), i. 213. 217. 219.—Musgrave's Hist. of Rebellions in Ireland (1801).—Annals of Ireland, by Thady Dowling (1848), 4.—Cambrensis Eversus (1851), iii. 27.—Leabhar na g-Ceart (1848), 195.—Cambrensis De Topographia Hiberniæ, tertia distinctio, cap. viii., xxxviii., xxxix.—Alani Registrum, MS.—Camden, Britannia (1607), 703.—Hist. of the Quakers in Ireland (1751), 149. 345.—Corporation Rental (1763).—Wilde's Memoir of Sir T. Molyneux (1841), 312. 485.—Autobiography of William Molyneux.—Works of John Locke (1812), ix. 381. 435. 455.—Dublin Gazette (1707), 262. (1710), 500. (1730), 348.—Dublin Intelligence (1692), 92.—Armstrong's Hist. of Presbyterian Churches (1829).—Wilson's Directories.—Abstracts of Grants of Lands, &c., under the Commission of Grace (1839), 32.—Swift's Works,

edited by Scott (1824), vii. 276.—Pue's Occurrences, xxxi. 99. (1792), 385.—Hibernian Magazine (1773), 219.—Speeches of Henry Grattan (1822), 48.—Wyse's Historical Sketch of the Catholic Association (1829), ii. App., viii., ix., x.—Poems of E. Lysaght (1811), 74.

Chapter X.—Charta Reg. Johannis.—Archives of Christ Church —Recorder's Book, MS.—Charter Book of the Corporation of Dublin, MS. — Placitorum in Domo Capitulari Westmonasteriensi Asservatorum Abbreviatio (1811), 255.—Chain Book, MS.—Harris' Hist. of Dublin (1766).—MSS. T. C. D., E. 3. 21; (Stearne), 28. 49. 121. 125.—MSS. S. P. O.—Collection of Proclamations in the Library of the Society of Antiquaries, London.—Holinshed's Chronicles of Ireland (1586), 94.—Liber Munerum Publicorum, i. (ii.), 4. 5. 138.—Records of the Parish of St. John, MSS.—Reports on the Irish Records (1825), 147.—Ames' Typographical Antiquities (1786), ii. 749.—Archives of the Corporation of Dublin.—Ware's Annals of Ireland.—Records of the Parish of St. Audöen, MSS.—Carte's Life of Ormond (1735), i. 190.—Letters and Accounts of Sir Thomas Hackett, MSS.—Watson's Almanacs.—Madden's Life of R. Emmet (1846), 130.—Archdall's Peerage of Ireland (1789), i. 306; v. 38. 278; vi. 304.—Book of Sale of Forfeited Estates (1702).—Hist. of Loyal Formulary (1674), 631.—Historical Tracts by Sir John Davies (1786).—Rot. Pat. 20 Jac. I.—MSS. penes J. M Kennedy, Esq.—Dr. Whalley's Almanacs.—Whitelaw and Walsh's Hist. of Dublin (1818), 1096.—Letters in illustration of the history of the Church in Ireland, by E. P. Shirley (1851), 154.—Works of Sir James Ware (1764), ii. 97. 98. 107.—Genealogical Hist. of the House of Yvery (1742), ii. 327.—Pedigree of the Ussher Family, by Sir W. Betham.—Dublin Scuffle (1699).—Lodge's Peerage of Ireland (1754), ii. 71. 72.—Catalogue of Tradesmen's Tokens, by A. Smith, M.D. (1849).—Harris' Life of William III. (1749), 98.—Inquisition, 8th Sept., 2 Gul. et Mar., MS.—Dublin Intelligence (1692), 84, (1727), 25213.—Journals of the House of Lords of Ireland, ii. 231.—Works of G. Granville, Lord Lansdowne (1732).—Noble's Biographical Hist. of England (1806), i. 364.—Second Journey round the Library of a Bibliomaniac (1825).—Walpole's Royal and Noble Authors (1806), iv. 159.—Dryden's Works, by Malone (1800), i., ii. 114.—O'Callaghan's Hist. of the Irish Brigades (1854), i. 156.—Journals of the House of Commons of Ireland, xiv. cxxx.—MSS. penes Auctorem.—Oldmixon's Hist. of England (1735), 586.—Pue's Occurrences, xxxii. 42; xxxiii. 25.—Macariæ Excidium (1850), 410.—Dublin University Magazine, xxvii. 599.—Armstrong's Hist. of Presbyterian Churches (1829).—Public Monitor (1773), 283.—Faulkner's Journal, Nos. 1855, 3440, 4284.—Freeman's Journal (1768), 266.—Wesley's Journals (1809), v. 225.—Grattan's Life by his Son (1839), i. 284; iv. 77. 325.—Hardy's Life of Charlemont (1810), 188. 359.—Chambers' Edinburgh Journal (New Series), No. 216.—Biographie des Contemporains (1836), iii. 626.—Life of T. W. Tone (1826), 189. 275.—Memoirs of W. Sampson (1832), 57. 60.—Moore's Life of Lord E. Fitzgerald (1832), ii. 83. 92. 97. 104.—Madden's Lives of United Irishmen (1846), i. 321.—Poetical Works of Thomas Moore (1849), 178.

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